Pathway to God

(A Journal of Spiritual Life)

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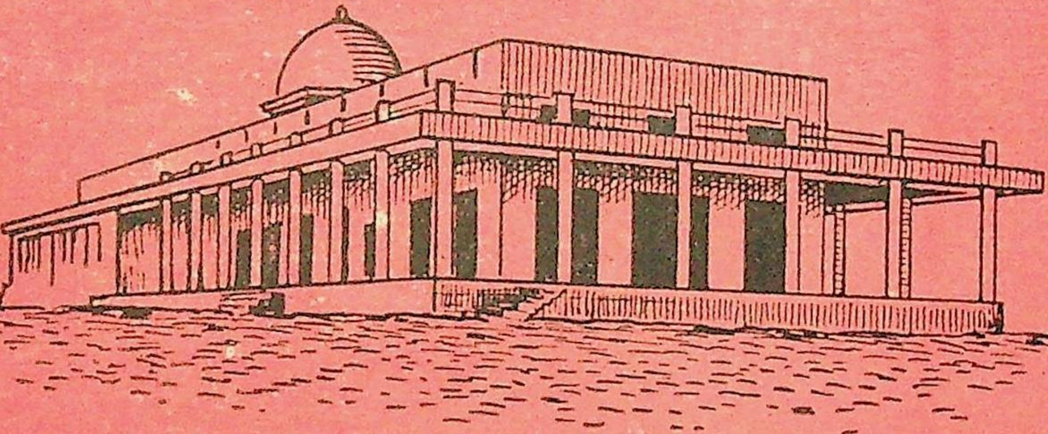

SRI GURUDEVA MANDIR

Academy of Comparative Philosophy & Religion
Belgaum

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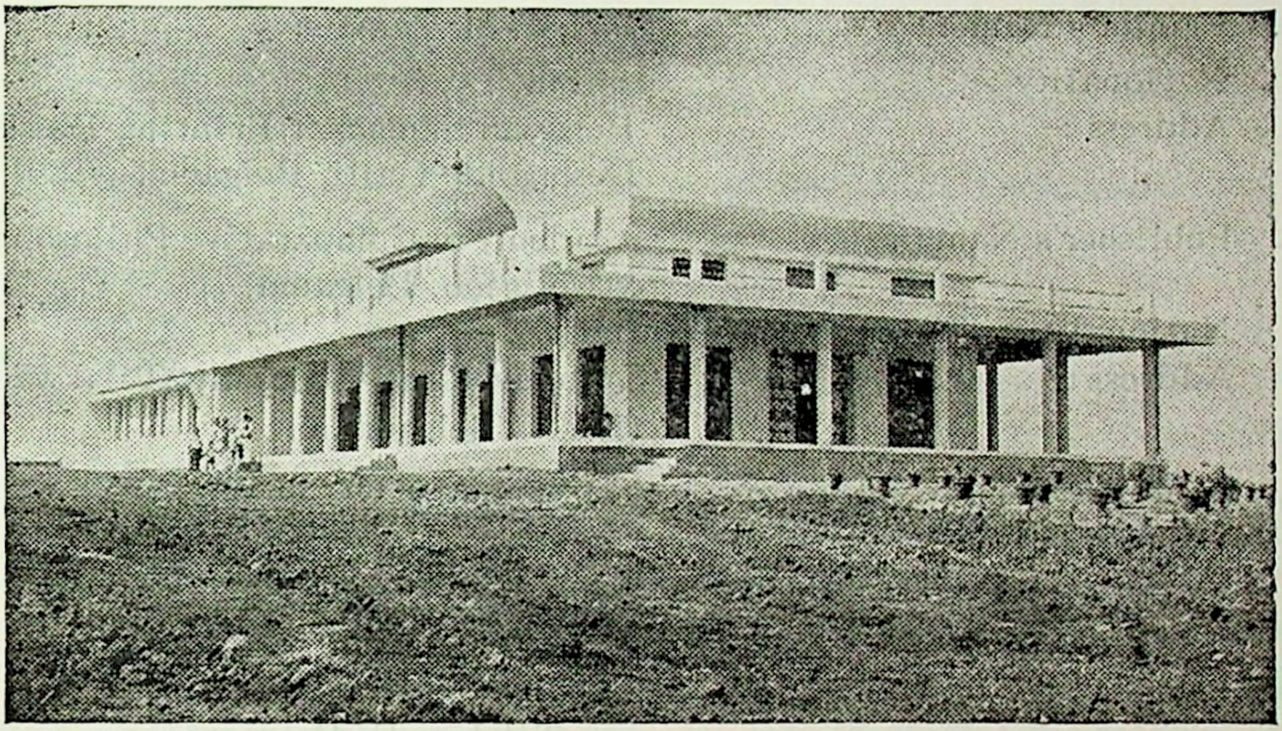

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J. V. Parulekar
Trustee & Secretary,
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Vol VII No. 2

June 1973

Pathway To God.

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Pathway to God

(*A Journal of Spiritual Life*)

" One God, One World, One Humanity. "

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यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौंतेय तत्कुरुष्व मदर्पणम् ॥ 9-27 (B.G.)

शूभाशुभफलैरेवं मोक्ष्यसे कर्मवन्धनै : ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ 9-28

Whatever thou doest, whatever thou eatest, whatever thou offerest as sacrifice or gift, whatever thou do'st perform, O Kounteya, dedicate all to Me. — 9-27

So doing, thou shalt be released from the bondage of action, yielding good and evil fruit; having accomplished both renunciation and performance, thou shalt be released and come unto Me. — 9-28

— **Bhagwad Gita**

Editorial Notes

Shri Gurudev Ranade says in reference to "आश्चर्यवत्" Gita II 29, that God is the greatest wonder of all existence. It is equally true that God's creation is also most wonderful and unique. Confining our attention to mankind alone, as we find it on this puny planet of ours, how varied, fantastic and manifold have been the innumerable phases through which it has passed in the course of countless millenia ! The ever unfolding history of mankind is also an unending marvel. Man's attainments in science and technology have been phenomenal and most impressive, especially during the last few decades. Man has set his foot on the Moon and is reaching out farther and farther, to explore the stellar expanses.

All the same, modern man – perhaps just like his predecessors–poses the intriguing question: whither mankind ? Human consciousness is inscrutable and defies analysis and classification. We find at one extreme the most devilish of men and at the other, the saintliest of men, both being manifestations of the self–same humanity. The element of unpredictability is ever present, and all our meticulous calculations are liable to be upset. At present, man seems to be in a muddle and there is seething unrest, practically all over the world, almost in every field. All sorts of conflicts are raging political, military, social, industrial, economic and so on and so forth. Strikes, and fasts and gheraos are rampant and they have become so very common, that no one seems to take any notice of them. Besides there is growing unrest among the youth, especially among the students, all over the world and it is being said that it is a global feature of the age.

Needless to state that our Bharat also has its share of the common ills that afflict mankind and there is an atmosphere of insecurity and violence everywhere. It is reported that there have been 97 strikes during 1972 involving loss of several thousands of man – hours and consequent reduction in output. The most serious symptom of the present day society is the eruption of violent agitation in the student world all over the country. We frequently hear of violent demonstrations on University campuses as a result of which valuable property is damaged, and sometimes there is loss of life, and, usually, the institutions are closed for some period or indefinitely. Students now studying in schools and colleges are the future citizens of the country, and every thinking citizen has to meet the challenge squarely and make a supreme effort to find out an effective remedy.

It is, no doubt, true that such phenomena cannot be tackled in isolation from the larger social problems in various fields. The ancient conventional and moral restraints have been loosened and new patterns of conduct have not yet been evolved. After the advent of Independence fresh civic responsibilities and obligations have emerged but, as a people, we do not seem to be quite conscious of the tremendous tasks that face us. The constitution has provided specifically for Fundamental Rights only and this appears to have made the people unduly conscious of their rights rather than of their obligations. Of course, civic obligations are implicit in the constitution, but there is nothing specific or express about them and this conspicuous absence seems to have resulted in a deterioration of the sense of the civic obligations of citizens. An undue insistence on one's rights, – without a corresponding awareness of one's obligations is likely to create an atmosphere of conflict rather than of cooperation or concerted endeavour for any common cause. It would appear, therefore, that a sufficiently keen awareness of civic obligations of citizens has got to be created by some device and if necessary, by legislation. In this context, it is worthwhile to consider whether it is not feasible to have a chapter in the Constitution 'On Fundamental Obligations of Citizens' enumerating the basic obligations which every citizen is bound to shoulder and discharge. The inclusion of such provisions would tend to inculcate a due sense of one's duty to the country and one's fellow citizens and would place before the people a concrete ideal of what is expected of every one. If necessary, penalties may be provided for default in the discharge of the obligatory duties. There is nothing wrong if citizens are called upon to scrupulously discharge their duties by the country.

We are usually in the habit of speaking too highly about our rich spiritual heritage. Our spiritual regeneration would seem to be nothing short of a cry in the wilderness in the present context. But even for our every day mundane life, a due sense of discipline and responsibility is absolutely necessary and from the point of view of the nation, a sense of civic obligations is equally essential. Citizens constitute the strength of the nation and national consciousness has got to be assiduously created, fostered and promoted. The incorporation of a few vital commandments in the Constitution, with adequate penalties for breach, would tend to generate the requisite national consciousness and would provide a common national background for all sections of the people. In cases of serious violation of the national mandate voting rights may be suspended or withdrawn. Of course, such constitutional provisions would not remedy and eliminate the malady all at once. There is no such thing as an instant cure especially in vast human problems. All the same a concrete motto – which the nation has deliberately approved–will have been placed before the people to follow. The awareness among the people that any default or breach on their part would meet the strong disapproval of the nation is, by itself, very valuable.

It is hightime that the problem is taken up in right earnest and something tangible and effective is done to remove the root causes of the unrest and suitable guide lines are evolved for observance by the people at large. As responsible citizens it behoves all of us to shoulder the responsibility and make our due contribution in the tremendous task of building up a strong, powerful, prosperous and United India. Needless to state that a truly spiritual society could be possible only on the solid foundation of a National moral consciousness.

—0—

NĀMA - YŌGA

(Yoga of Divine Name)

(Extracts from the Letters of Sri Bhausaheb Maharaj)
Selected, classified and translated
By
Sri M. S. Deshpande.

(continued)

(16)

Festivals Enhance Zeal.

The *Saptah* Festival was celebrated with great pomp and delight. If such festivals are celebrated with due faith and devotion, they would contribute to our mental delight. The discussions carried on about spiritual life, as well as the experiences of past Saints related and listened to, during such festivals, will greatly enhance our relish, love and zeal for spiritual life.

The Path of Devotion has two avenues : one of worldly devotion – related to worldly life and the other of spiritual devotion – related to spiritual life. Since we have practised worldly devotion for a long time, and since we have experienced and enjoyed the joy resulting from it and have developed attachment for it, we consider that kind of devotion and the joy resulting therefrom, alone as real. And naturally, we feel love and enthusiasm for it. But since we rarely practise spiritual devotion, we don't get spiritual experiences and so we don't realise its real value and worth. And hence we refuse to believe in the reality of the bliss resulting from it. Naturally we don't love it and sincerely aspire to attain it. But once we taste the bliss accruing from it, the love and joy we would be experiencing then, is simply indescribable. To enjoy such a bliss we must practise meditation with all our heart. This would produce love for it, and would stabilise and intensify our devotion for the Lord. Thereafter it would produce dispassion (for sense-objects) which is really the source of devotion. It would also intensify our longing for the Lord which is the source–fire of knowledge or illumination. However, all this entirely depends upon our soulful meditation. We should, hence, try to increase the duration and concentration of this practice. The extension in duration will gradually intensify our concentration and devotion. Then the *Sadhaka* will automatically begin to know everything. He will not require any further verbal instructions at all.

Worldly life and Spiritual life, Duality and Identity, Censure and Praise are pairs of opposites in which, without the help of one we cannot understand the other. Identity can not be understood without duality; in the absence of censure the value of praise would not be realised. Likewise, without the help of worldy life, spiritual life cannot be properly realised. Worldly life is reprehensible no doubt. But its aid is quite necessary for attaining the commendable spiritual life. We must realise all this properly and through the proper practice of meditation attain love and bliss of spiritual life. (PP. 183–184)

(17)

Listening and Reflection in the Company of Sadhakas would grant Bliss.

We should ever try to live in the company of the good *(Sadhakas)*. At the time of the *Saptah* – festivals, we will have the pleasure of meeting great devotees. Meditation in their holy company and discussions on spiritual topics carried on by them would enable all to enjoy the delight arising from it. (P.113).

The listening of the spiritual discourses would tranquilise the mind. The time spent in listening to them need not be considered as wasted. Hence we should repeatedly read the same books and listen to the same discourses. We should constantly carry on this practice. *Śri Nimbargi Mahāroj* used to state this practice also, in a way, as good as meditation for a seeker. Hence we should be regularly engaged in listening to spiritual discourses. (P. 48)

We should, however, read with due attention and concentration. We should try to understand every item in it and realise its essence. Such an acquisition of spiritual knowledge should not be regarded as a fruitless pursuit. We should try to digest the knowledge so acquired thoroughly. Then it would penetrate deep down in the heart. But at the same time, care should be taken to see that it does not flatter our egoism. (P. 222)

(18)

Ardent Longing will Grant the Vision of the Atman.

In worldly life, a person pays sincere attention towards the upkeep of his body. He fails to realise that this attention delays the advent of spiritual experience. Instead, if he begins to pay more attention for the realisation of the Atman he won't require much time for getting spiritual experience and there won't be any dirth for him thereafter. But from his birth, a person is conscious only of his body – considers himself as body only, and he is not conscious of his Atman at all. Even then, he should, to a certain extent at least, try to ascertain whether he is remembering the Divine Name, whether his gaze is fixed on the tip of the nose and whether he has the vision of the Vastu. He should ever remember the following words of advice :

Worship the *Guru* and meditate on his Form.
For God resides in the *Guru's* Frame.

He should keep company of those *Sadhakas* ' whose mind is ever absorbed in Divine Name and Form.' This will enkindle the fire of longing and would instantly grant the vision of the Atman. (P. 250)

(19)

Dedicate Everything to the Lord.

We should perform our prescribed duty, skilfully, intelligently and calmly. Still we must bear in mind that God is all–powerful and His will alone is supreme and behave accordingly. We must always submit to His dictates. We should not waste our life under the delusion that we are the doers. None in the past have departed by making thorough adjustment of everything behind him. We will have to face the same fate sooner or later. Hence whenever we come across any difficulty in our wordly life we must remember the Lord and discharge our duty.

Never should we labour under the delusion that we are the doers. We should ever entertain the feeling that God's will should prevail. In short, we should dedicate our mind, intellect and will to the Lord, utilize them all for realising God and try to submit to His will. (PP. II–12)

(20)

Complete Self-surrender.

On account of our body-consciousness, various ideas and feelings crop up in our minds. Those feelings and ideas that are noble and intense and those that touch the divine chord in us, are instantlly fulfilled by the Lord. For He is the Abode of Compassion. God fulfils all our sincere aspirations. Hence our real good consists in willingly accepting His occasional dispensations. From the point of view of our worldly life, we may gain or lose, we may attain happiness or sorrow. At such a time we must be attached to and absorbed in God and regard every event as contributing to our ultimate good as it is the product of His Will. We should hence be free from worry and should be constantly engaged in remembering Him. Everything would be automatically accomplished. This is real Self-surrender. (PP. 177–178)

—0—

> When a philosopher talks about spiritual experience he is neither a Hindu, nor a Muslim, nor a Christian. He is a citizen of the world and for the matter of that, a citizen of the spiritual world. A philosopher is one who comes naked from the realm of God into the world and endeavours to realise the nature of Ultimate Reality for himself and to see whether this could not be spread out into society.
>
> — *Gurudev R. D. Ranade*

Fragrant Flowers from the Spiritual Garden

of

Sri Gurudev Dr. Ranade

Garnered

By

" A Florist "

(2) God

1. God is that Spiritual Power that permeates and holds the Universe.

2. God is the Centre of the Universe which is but an Infinite Circle whose centre is everywhere – and circumference nowhere.

3. God is the unmoved Mover of the Universe. He is the sum–total of all the forces of Nature.

4. God is the Energy that lights the bulbs of human souls.

5. God is a jealous Lord; He doesn't allow any pretender to the throne.

6. God is like the magnet and He attracts the devotees by the love He creates. God fulfils all the desires of the Saints.

7. God must be moved and it is when He is moved – He would move the world by His Grace.

8. To know God is to be God.

9. Bliss is Brahman. .... The enjoyment of ecstatic Bliss inside ourselves is the same thing as becoming Brahman.

10. God is the greatest Miracle. God alone is able to know His Ultimate Nature.

—×—

" Bhakti " in the Vedas.

Dr. V. N. Deshpande, M.A., M. Sc. Ph. D.
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1 In the opinion of many, *bhakti* as a religious technical term seems to appear comparatively late in the history of Indian thought.[1]

In the sense, ' devotion to God ', the word first makes its appearance in the Śvetāśvatāra Upaniṣad[2] ; in a similar sense, *bhakti* appears in the Buddhist literature of the 4 th cent. B. C.; it was also about the same time quoted in one of his rules[3] with the same meaning by the Sanskrit grammarian Paṇini; in the Bhagavadgita, *bhakti* is well established;[4] subsequently it was used in all Sanskrit literature, sacred and profane.

If as a religious technical term (or the usual sense in which the term is understood), the concept cannot be traced earlier than the Śvetāśvatara, it is pertinent to inquire, whether we can trace the roots of *bhakti* earlier than this period. In other words, if the religious stream of *bhakti* thought, is manifestly to be found in the *Śvetāśvatara*, it is reasonable to assume that this thought must have been present in the subterranean religious stream of the earlier social milieu.

Some scholars now agree that in the *ṚV*, this precursor may be traced in Varuṇa worship. To quote, for instance, Radhakrishnan:

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1. Hastings James: Encyclopaedia of Religion and Ethics (Edinburgh, 1909) Vol. 2 P. 539
2. यस्य देवे परामक्तिः यथा देवे तथा गुरौ ।
   तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः। *Śvet up 6, 23*
3. Panini, IV, iii, 95
4. Edgerton, Bhagawadgita, Vol. II (Chicago, 1925) Chap. IX.

> " If bhakti means faith in a personal god, love for him, dedication of everything to his service and the attainment of *mokṣa* or freedom by personal devotion, surely, we have all the elements in Varuṇa worship". [5]

A second point made by some, involves the suggestion, that *bhakti* could not emerge till the monotheistic thought had fairly well established; and as the monotheistic strain is weak in the Vedas, *bhakti* could not find a prominent place in them. To quote Prof. Bannerjee :

> " The growth and development of monotheism, a direct result of pantheistic conception of earlier Upaniṣads, was the certain background on which *bhakti* was to develop among the intellectual section of the composite population of India". [6]

As the subsequent discussion will show, I contend, that the hypothesis of monotheism as a necessary background for the development of *bhakti* is unwarranted.

Prof. Velankar in a remarkable study on bhakti in the Ṛgveda presented in his Marathi book " *Ṛgvedātila Bhaktimārga* ", [7] has shown by wealth of illustrations that the elements of *bhakti* are not confined only to Varuṇa hymns, but are to be found in the numerous Indra and Agni hymns as well. According to him, as the early orientalists were conversant mainly with the Christian notion of devotion, they tended to approach the problem of *bhakti* in the Vedas also from this standpoint.[8] To know the essence of this Western notion of devotion, we are helped by the classical studies of Rudolf Otto in his well known book "Idea of the Holy". He argues that the most important core in the feeling of devotion consists of what he calls " creature feeling " before the awe-inspiring supreme divinity which he terms 'mysterium tremendum'. [9] This creature feeling, states Otto, " is a feeling of personal nothingness

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5. Radhakrishnan: *History of Indian Philosophy*, (London, 1923), P-108
6. Banerjee J. N. *Development of Hindu Iconography*, p. 73
7 H. D. Velankar, *Rgvedātila Bhaktimārga*, 1952.
8. Ibid. p. 84-86
9. Otto Rudolf, *Idea of the Holy*, tr. Harvey J. W. (Oxford. 1923)

and abasement before the awe-inspiring object directly experienced."[10] When looked at *bhakti* from this standpoint, it is not surprising, that *bhakti* can only be traced in Varuṇa hymns of the *RV*.

Prof. Velankar's arguments also involve the useful distinction of *bhakti* into dāsya-bhakti (creature-feeling devotion) and *sakhya-bhakti* (comrade-feeling devotion) and argues that if the former is to be found in the Varuṇa hymns, in the numerous Indra and Agni hymns, the latter is clearly discernible. This study makes it abundantly clear that the reason why for many, *bhakti* strain in the *RV* appears weak, seems to lie in an undue restriction of the meaning of *bhakti* to *dāsya-bhakti*. If Prof. Velankar's contention is true then the *bhakti* – strem as seen in the predominently polytheistic or henotheistic atmosphere of the vedic literature, is wide enough.

2. In this article, I attempt to present some aspects of the *bhakti*-problem in the *RV* and *AV*-aspects which I feel, have not been sufficiently attended to.

Two considerations, obvious enough in themselves, have guided my approach: (i) The concept of *bhakti* on simple semantic considerations can be found to be a complex of many shades of meanings. It is true that it predominantly appears in the history of Indian religious thought in the sense of devotion to god, but from the semantic point of view, this is only but an important component constiituting what *bhakti* means, but does not exhaust its meaning. It is well to remember the dictum, that concepts have no rigid boundaries, and the meaning of a word is its use. This means according to me, that if we are to know what *bhakti* is, as understood at a certain historical period, we must seek its meaning in the various contextual settings in which the concept and its allied terms appear at that period. (ii) An understanding of a complex notion such as *bhakti* at a certain period, would I contend, require the understanding of the socio-cultural milieu of the times. Our inquiries, hence, must seek support from anthropology (using the term in the widest possible sense).

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[10] *Ibid.* p. 10

It is from these two standpoints, that I attempt to consider the notion of *bhakti* in the ṚV and AV. I first consider, instances in their contextual setting in which *bhakti* and its related words bhaj (भज्), bhakṣ (भक्ष्), and bhakṣa (भक्ष) occur. This will enable us to arrive at the synoptic view of the conceptual spectrum offered by *bhakti* during the times of *RV* and *AV*. Then I attempt to interpret this conception in socio-anthropological back-ground to seek what form *bhakti* took during those times. I conclude by a brief consideration of the distinction between the two forms of *bhakti* mentioned earlier–*dāsya-bhakti* and *sakhya-bhakti*.

3. To begin with the references in the *RV* and *AV*. (i) ***Bhaj*** (भज्): The word bhaj in the *RV* and *AV* means to share, or distribute things such as horses, village, kine, wealth and goods:

गोपनी व्रजे न आभज ।[11]

(O, Indu give us a portion of the stall of cattle)

वयं धना शूरसाता भजेमहि ।[12]

(May we obtain booties in the fight.)

विभजामि भोजनं ।[13]

(I give food to the man who offers gifts.)

भागं विभजामि ।[14]

(I share them [*brahmaudana*, porridge], out to you)

भज वसूनि ।[15]

([O King] Share out good things to us.)

अश्वेषु गोषु निष्टं भज ।[16]

(Portion [distribute] thou this man in village, in houses, in kine.)

ब्रह्मभ्यः विभज वसु ।[17]

(Share out goods to the priest.)

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[11] *RV* 7, 27, 1

[12] *RV* 1, 157, 2

[13] *RV* 10, 48, 1

[14] *AV* 11, 1, 5

[15] *AV* 3, 4, 2

[16] *AV* 4, 22, 2

[17] *AV* 14, 1, 5

Bhaj is also used in the sense of sharing strength:

आ न इन्दो वाजे भज । [18]

(Give us, O Soma, a share in [thy] strength.

A more interesting usage of *bhaj* in the sense of sharing divine powers is involved in the following reference:

त्वं सूर्ये न आभज तव क्रत्वा तवोतिभि: ।
अथा नो वस्यसस्कृधि । [19]

(Give us our portion in the sun through thine own mental powers and aids; make thou us better than we are.)

(ii) *Bhakṣ* (भक्ष्। and *Bhakṣa* भक्ष): *Bhakṣa* according to Monier Williams is probably a secondary form of *bhaj* or nominative from *Bhakṣ;* the word in the *RV* and *AV* appears in the sense of drink, partake, or eat. Bhakṣa (noun) means drinking or eating. The following references involve the usage of *bhakṣa* in the sense of drinking soma:

इन्द्र सोमस्य भक्षं महिना विव्यक्थ । [20]

(You encompass (विव्यक्थ) by your might soma, which you drink)

इन्द्र ते मधुन: भक्षं अग्रे दधामि । [21]

(O, Indra, I first give you the sweet soma as food [or drink].)

सोमस्य प्रथमस्य भक्ष: । [22]

(The kine are the first draught of soma.)

विधात: कलशान् अभक्षयम् । [23]

(Disposer thou, I have enjoyed the jar.)

In the sense of sharing mead (मधु), *bhakṣa* appears in the *RV* and *AV:*

सकृत्तम: मधुनो भक्षमाइति । [24]

(Those who are most devout have gained a share of wealth.)

18, *RV* 1, 43, 8
19. *RV* 9, 4, 5; also of. *RV* 3, 62, 10
20. *RV* 8, 92, 23
21. *RV* 8, 100, 2
22. *RV* 4, 31, 5
23. *RV* 10, 167, 3
24. *RV* 9, 83, 4

मधो: समभक्ता: अमृतस्य भक्ष । [25]

(Partaking of sweet, a drink of nectar (अमृत)....)

Bhakṣa is used in the sense of drinking rain water:

यददो पिंतो अजान्विवस्य पर्वतानाम् ।
अत्रा चिन्नो मधो पितोऽरं भक्षाय गम्या: । [26]

(Where, O, Pitu, the water of the mountains, come, thou O, Pitu sufficient for us to drink.)

यासाम् देवा: दिविकृण्वन्ति भक्षम् । [27]

(They of whom the gods in heaven make their draught.......)

A remarkable usage of bhakṣa in the sense of sharing divine favours appearse in the *RV;*

पुरुष्टुतं क्रत्वा न: शग्धिरायो भक्षीय तेऽवसो दंव्यस्य । [28]

(O, thou [Indra] praised by many, give us prosperity through our sacrifice; may I enjoy the divine favours.)

(iii) *Bhakti : Bhakta* appears in the sense of sharing in the following references :

ऊर्जं पृथिव्या भक्त्वायोरुगायमुपासते । [9]

(They *[Saptrṣis]* shared the fullness of the earth, and won themselves extended sway.)

तवदेवु व्यूषि सूर्यस्य च संभक्तेन शमेमहि । [30]

([O, dawn] at thine arising and sun's, may we attain the share allotted to us.)

The poet aspiring for riches states thus:

इदाहि व उपस्तुतिमिदा वामस्य भक्तये । [31]

(I shall now compose a new *stotra*, in order to get abundant riches from you.)

The following reference from the RV is worthy of note :

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25. *AV* 8, 7, 12
26. *RV* 1, 187, 7
27. *AV* 1, 33, 3
28. *RV* 4, 21, 10
29. *RV* 10, 109, 7
30. *RV* 7, 81, 2
31. *RV* 8, 27, 11

भक्तमभक्तमवो व्यन्तो अजरा अग्नयो ।[32]

(According [to his worshippers] support, [such as his] obtained [by others], the various Agnis are ever youthful-)

An unambiguious use of *bhakti* in the sense of sharer, in the form of भक्तीवांसः appears in the *AV:*

तस्य ते भक्ती ऽ वांसः स्याम् ते त्वदीयस्य तस्य ।
घनस्व भक्तीवांसः भागवन्तस्त्वप्रसादात् स्याम् भवेत् ।[33]

(O divine fattener. thou art master of thousandfold prosperity; bestow upon us of that; assign to us of that; of that from thee may we be sharer.)

These illustrations make it clear that *bhaj-bhakṣ-bhakṣa-bhakta* involve the notion of partaking or sharing, usully for material or non-material aspirations such as riches, long life, divine strength or divine favours; a *bhakta* in short was a *sharer;* and *bhakti* connoted the psychological attitude of the worshipper towards the deity he worshipped. It is in this light that the beginnings of *bhakti*–stream in the early Indian thought needs to be seen.

4. It is reasonable to hold that this sharing or distribution involved in the Vedas was not totally a secular act, but had a magico-religious significance. Students of early religion call our attention to the fact, that the primary dichotomy in the early man's mental frame work was the category of the sacred and the profane. According to Susanna Langer the earliest product of mythico-religious thinking is permeated through a common trait, which is " a quality that characterises everything in the sphere of myth, magic, and religion,.... the quality of holiness.... the basic dichotomy (in the emotive and mythic phase) is between the sacred and the profane."[34] In this light it is plausible to hold that whether it was eating food or drinking soma, sharing cattle or distributing wealth, all these acts must have for the vedic people mythico-ritual significance. Prof. Renou describes the whole of the *Ṛgveda* as,

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32. *RV* 1. '127, 5
33. *AV* 6, 79, 3
34.. Ed Schilpp, P. A. *The Philosophy of Ernst Cassierer* (London, 1953) p. 387

" a vast magical synthesis expressed in symbolic terms".[5] Whether we agree with Renou's contention or not, it appears undeniably true that the Ṛks are sacred mantras and acts and events described therein are permeated with the feeling of the sacred and the holy and had for the Vedic seers a mythico-religious significance.

In short, a *bhakta* on this account is a magico-religious sharer, may be of soma, cattle, meals (or porridge); his main aspirations were worldly as well as non-worldly such as wealth, long life, victory in war, freedom from disease, children, or divine powers and favours. For instance, sharing of soma, he thought, would invest him with mythico-religious powers by which he could fulfill his aspirations, say, such as defeating the enemy etc. Now, this is not confined to our past alone; the Polynesian *Kava,* the Avestan *haoma* and the Greek *ambrosia* like the Vedic soma, were supposed to be, "endowed with supernatural properties as life-giving agent. Thus, the drinking of these sacred beverages, bestowed health, wisdom and immortality by virtue of qualities imparted to them at their consecration."[36]

The present day survivals of this mythico-religious sharing, is amply seen in the sharing of *teertha* (sacred water) and *prasāda* (sacred food presented to the divinity).

The problem of *bhākti* can be approached yet from another aspect, viz. the psychological aspect. We must here consider, the attitude of the worshipper to the divine, and his aspirations and motivations for propitiating and worshipping the deity. We shall here consider these, in the background of the two kinds of attitudes exhibited in the two forms of bhakti–viz. *Sakhya-bhakti* and *dāsya bhakti.*

(i) In the "sakhya" form of *bhakti* as seen in the *RV* and *AV*, the psychological attitude of the *bhakta* towards his deity can be described as one consisting of comrade-feeling – a feeling of trust and love for the god. In numerous Indra and Agni hymns, this psychological element between man and god is clearly seen. It is the presence of this element,

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35. Renou L. *Religions of Ancient India* p. 17.

36. James E. O. *The Beginnings of Religion* (HUL) p. 94-95.

which makes Prof. Velankar say, that the main *āryan bhakti* is that of *sakhya-bhakti,* rather than *dāsya bhakti.* [38] Even the great Indologist Franklin Edgerten said: " In the polytheism of the *Ṛgveda,* we do indeed find some traces of a relationship of love and trust between man and his gods, particularly as concerns the god Agni, ... there is a wide gap however, both in time and spirit, between this and the devotion of the *Bhagawadgita.*

To further concretely illustrate the attitude of a *bhakta,* in these two forms, I shall rest content by taking one, illustration in each case.

The following *RV* hymn is addressed to Agni :

> यदग्ने मर्त्यस्त्वं स्यामहं मित्रमहो अमर्त्यः । सहसः सूनवाहुत ॥25॥
> न त्वा राशीयाभिशस्तये वसो । न पापत्वाय सन्त्य ।
> न मे स्तोतामतीवा न दुर्हितः । स्यादग्ने न पापया ॥26॥
> पितुर्न पुत्रः सुभृतो दुरोण आ । देवाँ एतु प्रणो हविः ॥27॥ [39]

> (Son of strength, O Agni, if you were mortal and I immortal [i. e. if I were god and you an ordinary mortal], I would not have permitted you to suffer calumny or misery at the hands of people; none of my worshippers would have felt hunger and distress and would have lived in sin; like a son cherished in his father's house, you would have remained happily under my shelter; [hence], let our oblation rise unto the Gods.) [40]

The hymn shows how with trust and love the devotee addresses his Lord; his relations with the god, as shown here, is one of absolute equality, and he feels no inhibition whatsoever in the chiding he administers, for not being helpful, even though a friend.

To illustrate the psychological attitude involved in *dāsya - bhakti,* I consider the following lines from the *Bhagawadgita,* in which appears the description of Arjuna's psychological state of 'terror, fear, awe and wonder, on seeing the primeval manifestation of Lord Krishṇa;

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[38] Edgerton, *Bhagawadgita,* Vol. II, p. 71

[39] *RV* 8, 19, 25-27

[40] This translation is not literal and is based upon Prof. Velankar's Marathi translation of the said hymn (vide *Rgvedātila Bhaktimārga*)

> ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ।
> प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ [41]
>
> (Then filled with amazement, his hair standing upright, Dhanañjaya bowed with his head to the God, and said with a gesture of reverence.)
>
> एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलिर्वेपमानः किरीटी ।
> नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य ॥ [42]
>
> (Hearing these words of Keśava, making a reverent gesture, trembling, the Diadomed [Arjuna] made obeisance and spoke yet again to Kṛṣṇa, Stammering, greatly affrighted, bowing down.)

It is evident from these lines, that Arjuna's psychological attitude towards Kṛṣṇa is no more that of a "*sakhā*" (a comrade) but that of a *dāsa;* his psychological feeling is well summed up in Otto's phrase 'creature-feeling.' The major stream of *bhakti*-thought in India consists of this feeling rather than the one we found underlying the Agni hymn of the *RV.*

(iii) I now come to the second aspect of our distinction, namely, the character of the aspirations of the worshipper. In the *RV* and *AV,* the main aspirations of the worshipper as seen through the numerous hymns, consisted of (as mentioned earlier) of long life, of victory in war, children, freedom from poverty and misery, freedom from diseases etc. One usually considers these aspirations as low and inferior in the spiritual scale, in the background of the aspirations seeking exalted and ecstatic state of being after death, or mystical union with god. But this need not blind us to the obvious fact, that these aspirations are vitally concerned with individual and social survival; I contend, that they are quite worthy ones, in as much as without them, human life would have tended to be all vain and futile. Consider for instance, the aspirations of a *RV*-poet in the following hymn-aspirations which are unexceptionably worthy ones, for all times, for a happy and prosperous living, here and now.

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[41] *BG.* XI, 14
[42]. *BG.* XI, 35

> इन्द्र श्रेष्ठानि द्रविणानि घेहि चित्तिं दक्षस्य सुभगत्वम् अस्मे
> पोषं रयीणाम् अरिष्टिं तनूनां स्वाद्मानं वाचः सुदिनत्वमह्याम् ।।[43]

> (O Indra, bestow on us the best treasures: the efficient mind, and spiritual lustre, the increase of wealth, the health of bodies, the sweetness of speech and auspiciousness of each day [fairness of days.])

The main aspirations characterising *dāsya bhakti* can be said to be the release from *saṁsāra* [the cycle of birth and death], emancipation from sin and ecstatic union with god. These religious aims and goals motivated a *bhakta* for the worship of his Lord. It is this form of *bhakti* that began to overshadow the *RV* [*and AV*] form of *sakhya-bhakti* at an early period in India's past. Many scholars have argued that the hope and cheer in spite of suffering, that characterise the *RV* outlook was submerged by the time of Upanisads by pessimism and gloom present in the world-view that life is evil and sinful, and it should be the principal aim of human endeavour to escape from misery and pain attendent upon human existence. The submergence of *sakhya bhakti* by *dāsya bhakti* is but one aspect of this transition. The two forms of *bhakti* were the product of two different world-views generated under the stresses and strains of different social milieus.

A New light on

An age-old riddle in Bhagavadgita !

By

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At the end of my article " Gīta-Rahasya-a paradise Lost ! " published in the Nov. 1971 issue of the 'The Pathway to God', it was made clear, that, the crux of the Bhagavadgītā-advice is neither the 'Total Renunciation of Action' (सर्वकर्मसंन्यास), as claimed by Śri Śankarāchārya, nor the 'Unattached Action till Death' (आमरणान्त कर्मयोग) as claimed by Lok. Tilak. Both these cruxes could not stand the test of a critical scrutiny carried on in the light of the events narrated in the महाप्रस्थानिक पर्व and the मौसलपर्व of the Mahābhārat of which Bhagavadgītā is a foregoing part. What, then, is the exact nature of the path recommended by the Bhagavadgītā for an aspirant ?

The answer to the above query lies in the fact, that, the Bhagavadgītā does not recommend a single common-path for all the aspirants. It maintains, that, the advisability or otherwise of a path depends upon the individual propensities of the aspirant, wishing to follow it; and hence, no single common-path can be cited as suitable for all aspirants.

So, in the third verse of the third chapter of the Bhagavadgītā, Śri Krishna has told Arjuna, that, of yore he had enjoined a bi-forked path of salvation-one fork of Jnan-yoga-ज्ञानयोग-suitable for the sānkhya type of aspirants, and the other of Karma-yoga-कर्मयोग for the योगी-type. [1]

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[1] लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयाऽनघ ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ।। (गी. ३-३)

Of the two forks, the Karmayoga-fork and the temperament of the aspirants fit to follow it, are sufficiently dealt with in the succeeding chapters of the Bhagavadgītā; but the conception of the Jnana-yoga-fork and the nature of its followers-the Sānkhyās- are left almost unenlightened !

This has resulted in allowing a free hand to the commentators, to depict the Jnana-yoga-fork and the nature of the Sānkhya aspirants according to their own conceptions, formed on the basis of their individual notions about them. But, widely carried away as they were, by their individual impressions, they have misconstrued the import of the words Sankhya and Yogi, and have thus been responsible for the distortion of the Gitā-exhortation, giving it a semblance of an unescapable labyrinth !

For example, Sri Śankāracārya takes Sankhya-सांख्य to mean those ascetics of the highest order, who have taken to recluse-hood (संन्यासाश्रम) from the student-hood (ब्रह्मचर्याश्रम) direct, (i. e., dropping the intermediate stages of गृहस्थाश्रम and वानप्रस्थाश्रम), and who are always stationed in the state of spiritual blissfulness. [1] And, in direct contrast to this Sānkhya-type, he explains योगी as कर्मिणः [2], meaning thereby, the ordinary lay-men who are engaged in performing their functions with a hankering after the fruits. This connotation of the words Sankhya-सांख्य and Yogi योगी naturally led Śrī Śankrācārya to conceive an अङ्गाङ्गी भाव (Relation of a whole to its parts) between the Jnana-yoga-ज्ञानयोग -fork and the Karma-yoga-कर्मयोग - fork, which position is evidently contrary to the description of the two forks given by Śrī Krishna himself in Gita 5-4, and 5-5 [3].

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[1] सांख्यानाम् = आत्मानात्मविषयविवेकज्ञानवताम्, ब्रह्मचर्याश्रमादेव कृतसंन्यासानाम्, वेदान्तविज्ञानसुनिश्चितार्थानाम्, परमहंसपरिव्राजकानाम्, ब्रह्मण्येवावस्थितानाम् । (गीताशांकरभाष्य – गीता अ. ३–श्लो. ३)

[2] योगिनाम् = कर्मिणाम् । (.... .... " ")

[3] सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पंडिताः । एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ।। गी. अ. ५–श्लो. ४.

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते । एकं सांख्यं च योगं च यः पश्यति स पश्यति ।। गी. अ. ५–श्लो. ५

There he emphatically stresses the equal status of both the forks. This equal status and the extreme similarity of the Jnana-yoga-ज्ञानयोग and the Karmayoga-कर्मयोग forks is dealt with, at length, in the discourse between Bhiṣma and Yudhisthira in the Mahabharat, (शान्ति पर्व अध्याय 300 and 301) where Bhiṣma points out, that the two forks have got the same type of austerities and penances, as also the philanthropic attitude towards all the beings; and it is only the ideological back-ground behind their साधना(penances) that makes the difference.[4]

Moreover, Sri Śankarācārya takes the अङ्गिरसादिs (Angirasa and other six) as the chosen receipients of the प्रवृत्तिलक्षधर्म (कर्मयोग) and the सनकादिs = (Sanaka and others) as the chosen receipients of the निवृत्तिलक्षणधर्म (ज्ञानयोग).[5] But the Mahabharat clearly mentions, that, the सनकसनन्दनादिs were the recipients of both the paths – योग as well as सांख्य.[6]

This unmistakable declaration of the Mahabharat proves, without doubt, that the conception of Śhrī Śankarācārya about the difference in the origin of ज्ञानयोग fork and the कर्मयोग-fork, is at variance with the conception of Sri Vedavyas, as elucidated in the Mahābhārat(शां.प अध्याय३४०).And, as Gitā is a part of the Mahābhārat, it cannot but treat both the ज्ञानयोग and the कर्मयोग forks as standing on an equal footing, as means to attain salvation.

Sri Dnyāneshwara has said nothing in his commentary to elucidate his conception of Sānkhya. He only explains ज्ञानयोग as a path of salvation in which the aspirant secures complete unison with the highest Reality, at the very first glimpse of it; and then simply adds, that, this ज्ञानयोग is fit to be followed by the Sānkhya-type of aspirants.[7] In the whole of the Bhagavadgītā; there is no mention of any such path in which the aspirant establishes complete unison with Reality at the very first glimpse. On the contrary, Śrī Krisṇa has declared in Gitā 7–19 that, only a rare fortunate aspirant experiences the omnipresence of Wasudeo, *at the end of his so many lives.* [1] While commenting on the 20th & 21st verses of the Sixth chapter, Sri Dnyāneshwaṛa has treated the ध्यानयोग of Bhagavadgita to be the same as the कुंडलिनी षट्चक्रभेदनयोग and there he mentions in ज्ञानेश्वरी ६–३६५ ते ३६७ that the follower of this कुंडलिनी (हट) योग gets unison with the highest Reality at the very first glimpse of it. [2] From this we can conclude, that, Śrī Dnyāneshwara takes सांख्य to be synonymous with कुंडलिनीषट्चक्रभेदन योग. But there is nothing in the Bhagavadgītā, that can warrant such an identity. Moreover, if such an identity were presumed, the close similarity of सांख्ययोग and कर्मयोग as vouchsafed by Śrī Krishna in एकं सांख्यं च योगं च य: पश्यति स पश्यति (गी. 5–5) suffers a serious setback. For, unison at the first glimpse and final consummation after several births, are two processes that can never be said to be one or similar.

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[4] तुल्यं शौचं तपोयुक्तं दया भूतेषु चानघ ।
व्रतानां धारणं तुल्यं दर्शनं न समं तयोः ।। (शां. प. अ. ३००, श्लो. ९)

[5] स भगवान् सृष्ट्वेदं जगत् तस्य च स्थितिं चिकीर्षुः मरीच्यादीनग्रे सृष्ट्वा प्रजापतीन् प्रवृतिलक्षणं धर्मं ग्राहयामास वेदोक्तम् । ततोऽन्यांश्च सनकसनन्दनादीनुपाद्य निवृत्तिलक्षणं धर्मं ज्ञानवैराग्यलक्षणं ग्राहयामास । (First two sentences of Śrī Śankarācārya's introduction to his Gitā-Bhāsya]

[6] सप्तैते मानसाः प्रोक्ता, ऋषयो ब्रह्मणः सुताः । स्वयमागतविज्ञाना निवृत्ति धर्ममाश्रिताः ।। (शां. ३४० प. ७३) ऐते योगविदो मुख्याः सांख्यज्ञानविशारदाः । (शां. प. ३४०-७४ पूर्वार्ध)

[7] एक ज्ञानयोगु म्हणजे । जो सांख्यीं अनुष्ठिजे । जेथ ओळखीमवे पाविजे तद्रूपता ।। ज्ञानेश्वरी अ. ३-ओंवी ३६

Lok. Tilak takes सांख्यs to mean those ascetics who lead a life of complete seclusion from the world–at–large, and engage themselves all the time in contemplation, disregarding their duty of guiding the ignorant commonalty on the right path, and remain indifferent as to what happens to the rest of the world. [3] There is no evidence in the Gītā that can Justify such a charge against the Sānkhyās. On the other hand, the 13th & the 14th verse of the 18th chapter of the Gītā does undoubtedly signify, that, the Sānkhyās are worldly–minded enough to investigate

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1. वहूनां जन्मनामन्ते ज्ञानवान्मां प्र द्यते । वासुदेव: सर्वमिति स महात्मा सुदुर्लभ: ।। (गी अ. ७–श्लो १९)
2. येरव्हीं तरी येणें योगें । जें इंद्रियां विंदाण लागे । तैं चित्त भेटों रिगे । आपणयेयां ।। ज्ञा. ६–३६५
   परतोनि पाठमोरे ठाके । आणि आपणियाते आपण देखे । देखतखेंवो वोळखे । म्हणे तत्त्व हे मीचि।। ज्ञा. ६–३६६
   तिये वोळखीचिसरिसें । सुखाचिया साम्राज्यीं वैसे । मग आपणपां समरसें । विरोनि जाय ।। ज्ञा.६–३६७
3. ज्ञानी पुरुपानें लोकसंग्रह करण्याचे सोडून देऊन " ज्या परमेश्वरानें हें सर्वलोक उत्पन्न केलेले आहेत तो त्यांचे पाहिजे तसें धारण-पोषण करील, तिकडे पहावें हें माझें काम नव्हे " असे म्हणत वसणें सर्वथैव अनुचित होय. (गीतारहस्य–प्रकरण ११ वे, पृष्ठ ३१६ इ. स. १९५० सहावी आवृत्ति.)
   केवळ आपल्या आत्म्याला मोक्ष मिळाला म्हणजे तेवढ्यानेच संतुष्ट होऊन जगाचा नाश झाला तरीही त्याची पर्वा न ठेविता " लोकसंग्रह–धर्मं च नैव कुर्यान्न कारयेत् " (मभा. अश्व. अनु. ४६.३९) असें संन्यासमार्गी लोक कधी कधीं म्हणत असतात खरें: (गीतारहस्य (सहावी आवृत्ति) पृष्ठ ३२०)

the factors that lead to the successful culmination of all actions—good or bad.[1] Moreover, श्री कपिल –the foremost of the Sānkhyā sages–is well-known for the scruples he had for the salvation of his mother, and the obligation he felt for guiding her to that consummation. Finally, he has been described to have retired to seclusion to *practise penance for the welfare of all the three worlds.*[2] Would he have done so, if he were indifferent to the destiny of the rest of the worlds ? Nor is कपिल a solitary example of such a Sānkhya sage. Almost all the prominent Sankhyas have been recorded to *have finally retired to practise penance for the peace and prosperity of the entire universe*. Thus, Lok. Tilak's charge of the Sānkhyas being blind to the benefit of the people-at-large is obviously baseless, and seems to have been prompted by the run-away attitude of the defeatist home-deserters, that conventionally used to pass, then, as sanyasins.

From the facts mentioned above, it will be clear, that, the prominent commentators of the Gītā have missed the connotation of the term सांख्य, used by Shri Krishna in describing the ज्ञानयोग - fork of the twin-pathway of Bhagvadgīta. What, then, is its proper connotation ?

A clue to that connotation is available in the Gītā itself. In the second verse of the 5th Chapter Śrī Krişna mentions, that, both the forks कर्मसंन्यास and कर्मयोग lead to self-knowledge; but, of the two कर्मयोग is, in a way, better than कर्मसंन्यास. And, after a lapse of one verse only, he refers to these very forks (In Gita 5-4) as सांख्ययोगौ, and adds (in the 5th verse), that, the same destination is reached by the Sānkhyās, as well as the yogins. This unmistakably shows, that, the main distinguishing characteristic of the Sankhya-fork is (वर्ण) कर्मसंन्यास, and neither the taking up of recluse-hood direct from student-hood as advocated by Śrī Śankāracārya, nor the कुण्डलिनीषट्चक्रभेदनयोग of Sri Dnyāneswara, nor the disregard of common men's welfare, as mentioned by Lok. Tilak.

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1. पञ्चैतानि महाबाहो कारणानि निबोध मे । सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ।। गी. १८–१३
अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् । विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ।। गी. १८–१४
2. कपिलोऽपि महायोगी भगवान्पितुराश्रमात् ।। मातरं समनुज्ञाप्य प्रागुदीचीं दिशं ययौ ।। श्रीमद्भागवत स्कं. ३–अध्याय ३३ श्लोक ३३
आस्ते योगं समास्थाय सांख्याचार्यैरभिष्टुतः ।।
त्रयाणामपि लोकानामुपशान्त्यै समाहितः ।। भागवत–स्कं ३–अ.३३–श्लो. ३५

Arjuna has also charged Sri Krisna (in Gita 5–1) of having simultaneously advised him both the कर्मसंन्यास and the कर्मयोग in the same breath; and has urged him to say, which of the two was more suitable for him. It is significant to note, here, that Arjuna has not asked Śrī Krişņa to give him an inkling in the broad outlines of both the forks, but has only asked him (Śrī Krişņa) to say, which of them was preferable. This means, that, he (Arjuna) must have already been made aware of those outlines, *somewhere in the first four chapters of the Bhagāvadgitā.* But no commentator of Bhagavadgītā has, uptil now, been able to point out where, exactly, such an elucidation is given in the first four chapters. Thus the location of Śrī Krishna's advice of (वर्ण) कर्मसंन्यास to Arjuna, has all along remained an age-old riddle, even to this day ! Almost all the commentators had to resort to a distorting manoeuvre of racking the meaning of phrases like 'ज्ञानाग्नि दग्धकर्माणम्' (B.G.4–19), 'शारीरं केवलं कर्म कुर्वन्' (B. G. 4–21), 'सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते' (B. G. 4–33), 'ज्ञानाग्नि: सर्वकर्माणि भस्मसात्कुरुते' (B. G. 4–37) etc. to squeez the meaning of कर्मसंन्यास–advice out of them. But their effort could not yield the desired result *For none of them has any bearing on the systems of attaining self-knowledge.*

The author of this article was himself much perplexed for a long time over this problem. But, to think that such a grave lapse could have found its way into the work of Śrī Vedavyas (श्रीवेदव्यास), was beyond the pale of what his (present author's) reverence for that great personality could bear. He (present author), therefore, decided one day to launch a sort of " sit–down strike " (बैठा सत्याग्रह करणें) and not to leave his seat until either a satisfactory explanation of the problem was forthcoming, or the suspected lapse was proved to be a fact without doubt. The ' sit–down strike ' had hardly begun, when, to his great excitement bordering on ecstasy, he found a perfect solution of the problem within an hour or so, of the commencement of the ' strike ' !

The line of investigation followed in the ' sit–down strike ' would be of interest to the readers also. It is, therefore, given below in a nutshell–

Arjuna has charged Sri Krisḥna, in Gita 5-1, of having placed before him (वर्ण) कर्मसंन्यास (Renunciation of caste duties) and (वर्ण) कर्मयोग (observance of caste duties) side by side with each other, as equally efficacious forks to attain self–knowledge. A tract must, therefore, be searched for, in the first four chapter of Bhagavadgita, where the outline of the two avenues to self–knowldge are described close to each other. The first mention of Sānkya and Yoga, side by side, is found in Gita

2-39; [1] but there they are mentioned as a means to evade the effects of one's actions and not as a means of self-knowledge. The next adjacent mention of these two avenues is found in Gita 3-3[2]; but, here it refers only to their nomenclature, and not to their outline. Moreover, they have not been mentioned there as an advice to Arjuna direct, but have been stated as an incident in the past.

The third place of interest in this respect, is the portion of Gita from 4-34 to 4-39[3]. In Gita 4-34 and 4-35 the broad outline of the preceptor-guided Sankhya-fork of self knowledge is given; while, Gita 4-38 and 4-39 give the broad outline of the self-guided fork; and here they are directly addressed to Arjuna. This proves, beyond doubt, that Arjuna has in his mind the Preceptor-guided and the self-guided paths, while making his charge in Gita 5-1, against Sri Krishna. This in turn, makes it evident that Arjuna mentions the Preceptor-guided path in Gita 4-34 and 4-35 as the advice of कर्मसंन्यासमार्ग, and Sri Krishna has not contradicted his statement. So, the preceptor-guided path in 4-34 and 4-35 is admittedly the advice of कर्मसंन्यासमार्ग.

The age-old riddle in the Bhagavadgītā is, thus; satisfactorily resolved !

On finding out this solution of the age-old riddle, the author of the present article stood wondering how such an obvious solution could have evaded his own grasp for so long a period ! After a close scrutiny of the text of the portion concerned, he found out two main reasons for that evasion :-

First, the meaning of the word निःश्रेयसकरौ in Gitā 5-2, probably current at the time of the commentators, viz; " Leading to final emancipation," was understood by them to be the original meaning of it. That must have given them the impression that कर्मसंन्यास and कर्मयोग were the

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1. एपा तेऽभिहिता सांख्ये वुद्धिर्योगे त्विमां श्रुणु ।वुद्धया युक्तो यया पार्थ कर्मबंधं प्रहास्यसि ।। गी. २–३९
2. लोकेस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयाऽनघ । ज्ञानयोगेन सांख्यानां कर्मयोगेण योगिनाम् ।। गी.३–३
3. तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया । उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्वदर्शिनः ।। गी. ४–३४
   यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव । येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ।। गी. ४–३५.
   अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः । सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ।। गी. ४–३६.
   यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुते ऽर्जुन । ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ।। गी. ४–३७
   न हि ज्ञानेन सदृशं पवित्रमिह विद्यते । तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ।। गी. ४–३८
   श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः । ज्ञानं लब्ध्वा परां शांतिमचिरेणाधिगच्छति ।। गी. ४–३९

avenues of ' Final emancipation ' i. e. ब्रह्मनिर्वाणमोक्ष. So, the two outlines of the avenues of self-knowledge (contained in Gita 4-34 to 4-39) - evidently an earlier stage in the ब्रह्मनिर्वाण-ladder according to them-had no bearing on कर्मसंन्यास and कर्मयोग mentioned in Gita 5-1. The commentators, therefore, were satisfied, when they passed a non-committing remark, that, that portion (Gita 4-34 to 4-39) was simply meant to make a passing reference to the practices in vogue at that time, for attaing self-knowledge.

But, when the present author, not satisfied by the remark of the commentators, made an exploring search in the Mahābhārat for the correct meaning of नि:श्रेयस, he found it clearly defined (in म. भा. अनुगीता–५०३) as (आत्म) ज्ञान. In the light of this original meaning of नि:श्रेयस, कर्मसंन्यास and कर्मयोग fairly correspond to the preceptor-guided and the self-guided paths respectively. Out of these, the preceptor-guided path has been referred to by Arjuna as कर्मसंन्यासमार्ग, in Gita 5-1.

But, a still more beguiling fact that helped to conceal the कर्मसंन्यासपरत्व of the preceptor-guided fork, was the absence of any word in the description of that fork, directly signifying (वर्ण) कर्मसंन्यास. But, when it was mentioned, that, that fork could only be followed by remaining all the time under the direct guidance of the preceptor, Arjuna could very well see, that, an aspirant of that fork will necessarily have to forego his caste-duties. Hence, he has referred to it as (वर्ण) कर्मसंन्यास in Gita 5-1. [2] But, strangely enough, the veterans in this field to day, are not prepared to accept this situation even when pointed out with proofs.

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1. ज्ञानं नि:श्रेय इत्याहुर्वृद्धा: निश्चितदर्शिन: ।। म. भा. अनुगीता ५०–३ उत्तरार्धं
तथा कर्मसु विज्ञेयं फलं भवति वा नवा। पुरुषस्यात्मनि:श्रेय: शुभाशुभनिदर्शनम् ।। अनुगीता ५०–२०

2. Arjuna has mentioned (वर्ण) कर्मसंन्यास as the distinguishing feature of the Sānkhya-fork, because that was the only aspect of differnce which he could make out at once, from the broad outline of Sānkhya-fork given by Shrī Krişņa in Gītā 4-34 and 35. But, that is not the correct distinguishing feature of a Sānkhya. For, the Sānkhya aspirants of the Brahmana class (वर्ण) are not required to forego their class-duties while following the Sānkhya-fork of Self-Knowledge. The correct distinguishing feature of a Sānkhya is his detachment from the sensual pleasures, as an effect of his constant discrimination between eternal and non-eternal things.

The Real Idea.

B. N. Kulkarni, B.A.

There is only one force in the universe–Nature is the workingof that force. Sri Aurobindo calls it consciousness force. In every object there is a consciousness–the real idea; and the force is working out that idea. In the inconscient world, in material objects the force is static. It automatically works out the idea. A jewel is formed in the womb of the earth. The sizes may vary but the form is the same and it is a perfect form. For instance, a ruby may assume any size small or great according to circumstances but lustre, colour and the cohesive force and the form is the same in all cases. In vegetable kingdom the consciousness, the real idea, becomes dynamic. The force vibrates, becomes active. A particular seed grows into a particular tree. There may be infinite variations in sizes but the form assumed by the idea or truth is the same. A mango tree will yield a mango fruit. The size of the tree may vary infinitely but the form of the tree and the fruit will be the same forever. In the inconscient material objects and plant life the force works exactly in keeping with the truth in them. There is no disparity between the truth and the force. In creating an animal, nature has gone a step further. Animals can move from place to place; have freedom of movement; have been given a modicum of intelligence and emotion. These they can use just for satisfying the bare needs of life. When hungry they can move out and seek their food; can take care of their young ones and feed them. For sustaining one's life and rearing young ones for the propagation of species the intelligence and emotions given to them by nature are just sufficient. There is no ulterior motive. The first step of creating the future man is taken here. The life force in animals is only so much developed as to meet the bare necessities life.

One step further, in the human being the form is the same though there are infinite variations. One face is not like the other but the human being is the same everywhere. Something has come in here to vitiate the direct perfect working of the face. In each individual being there is that truth, the real idea, also there is that force, but the force is not working in harmony with the real idea. Some other element has come in to vitiate the working. It is the ego and its desire. The force of the consciousness, of the real idea, is used by the ego to satisfy its desires. So there is straying away from the right, straight path. This is the crooked path "जहुराजमेन:" in the Ishopanishad. A being is born in this world with the essence of all its past impressions gathered round a nucleus. The nucleus is the ego. It assumes a particular form and works through a particular nature– formation of mind, life and physical habits called स्वभाव. This is its lower nature. So long as the individual is engrossed in the working of the lower nature he is in bondage. To free oneself from this lower working–his bondage, one has to be united with the consciousness, the soul behind nature. This is freedom from the bondage of nature or salvation. This is the goal of all spiritual endeavour. Knowledge, devotion, selfless action and yoga, all these lead one to that goal.

In the inanimate objects like the jewel and the crystal, nature works perfectly according to the settled plan for a definite aim. Whatever may be the variations the jewel and the crystal will be exactly of the same pattern. In plant life the force moves up to make the plants grow and yield flowers and fruit. The flowers may be of infinite variety and colours but the same plant will yield the same flower. Fruits may be of different kinds but the same tree will yield the same kind of fruit. In the animal life the force brings in a little intelligence and emotion just sufficient to rear and propagate the species. One cow will not be like the other but the type is the same everywhere. Thus in what is called the lower creation nature's force is busy in working out perfectly the idea in each object towards a definite end.

But in man nature has adopted a different course. She intends that he should grow, progress and flower into perfection and express all the potentialities in him. Yet she has accepted a passive role. Though a general plan of life and its end is laid out in the case of each individual, he is given freedom to work it out in his own way. No doubt each will progress according to the plan of nature but he is given a free will to choose to be guided by nature or choose a course of his own and step up the progress if he so desires. From the beginning of time sages and seers have thought about the destiny of man and realised that the ultimate goal of an individual is to be united with the Divine. Then alone he will understand the truth of his existence and fulfil the purpose for which he is sent here.

But man's path is not so smooth. His physical powers are limited. He has to struggle and come in conflict with opposing forces and pains, disappointment, frustration along his every step. This is so because of his ignorance and false working. On account of past impressions, surrounding circumstances or environment, and hereditary traits he gets a particular formation of mind, life force and body and develops a particular tendency. Thereby he chooses a line of development according to the formation and desires to achieve a goal conceived by his own mind. So long as he is working with his own mental, vital and physical being to achieve the goal conceived by him he is involved in the working of his lower nature. Every individual aims at getting wealth, power and fame goaded by his own egoistic nature and desire. So long as he is engrossed in the working of this, his outer nature there is no hope of spiritual evolution and of achieving spiritual status. For that he must go inward and find out the real higher nature which will take him to the spiritual goal.

There are three types of individuals. The physical man cares more for the objective things and outer life. He does not care for the inner life. He has hopes, desires and feelings the satisfaction of which is dependent on external things and external contacts. He is concerned with practical, habitual and average. His mind cares for things of utility and sense-satisfaction. Matter and material world, body and bodily life are the only important things to him. He regards higher life as a superfluity. He takes his stand on matter and external existence is the only important thing to him.

The vital man attaches more importance to the satisfaction and fulfilment of the life-being and life-force. He is ambitious, cares more for power, love, passion and adventure. Physical existence has no value to him without these. He is the man of desire and satisfaction, the man of force and action, the man of passion and emotion. He is an active type.

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As soon as the thought mentioned above crossed my mind he looked at me, almost stared at me, and asked me a question, " Have you read 'Contemporary Philosophers', a Government of India publication? " I said, " No, I have not read it. " He said, "Read it. " I asked, "What I am supposed to read in it; what in particular? " Shri Gurudev said, " I have written an article in it. Do read that article. You will find answers to your questions. " Then I was silent. I need not tell what happened thereafter. We went in the main hall. I gave a brief talk. Shri Gurudev was very much pleased to hear me and he encouraged me by words of blessings. He told me that exposition of Vedant doctrines, as I gave, was very correct and he was pleased with my talk. Thereafter I returned home. I then procured the book he asked me to read. I read his article. There I found the explantion of his mannerism. A reader can profitably go through that article. In short, the reason for his behaviour is given by Dnyaneshwar in his commentary on Geeta, briefly, "वेडिवे माजी दडे महिमे भेणे". I hope I need not write much. Though Shri Gurudev behaved like an ordinary man in this world, his every action was purposeful, and the purpose was purely spiritual one. Without a shred of doubt he read the thought in my mind and gave proper answer to me. This is not possible for an ordinary Yogi. It is only those who have identified themselves with universal consciousness can read correctly the minds of others and give proper answers. This is an incident which has left an indelible impression on my mind of the granduer of Shri Gurudev's spiritual height. I have related the same as briefly as I could. Readers are free to draw their conclusions. I can say this much that I have faithfully recorded the event though it took place many years back, may be in 1950–51,

— ***Shri V. S. Page,***
Chairman.
Maharashtra Legislative Council,
Bombay

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II

Whoever has come in contact with Dr. R. D. Ranade cannot forget him till the end of his life. His was an angelic personality, radiating joy and peace and spiritual light. An electric smile ever played on his lips and his eyes shone with a brightness reflecting his inner illumination. I never found him ruffled or sour or bitter or stooping to petty things. He was above all narrow considerations of caste, creed and community. People felt uplifted in his presence and the more one came in contact with him the more he sought his presence. He was an *ajātashatru* (one who had no enemies), and a friend of everybody (*sarveṣām yo suhṛnnityah*), a seraphic soul " with malice toward none and charity for all ".

When Dr. Ranade came to Nagpur to deliver the University Extension Lectures on th Bhagwad-Gita sometime befor 1930 (I do not remember the exact year), I had the first opportunity of seeing and listening to him. I was then an undergraduate student in the Government College there, then known as the Morris College. I had offered Sanskrit and Philosophy for my B. A. Examination and was particulary interested in philosophy. I do not think I followed Dr. Ranade's lectures very closely but his personality and erudition impressed me. I still remember how my attention was particularly rivetted on Dr. Ranade's explanation of the sentence of the Gita : *adṛṣtapoorvam hṛṣitosmi dṛstvā bhayana ca pravyathitam mano me.* Explaining this sentence Dr. Ranade said that when a mystic has his first vision he is beside with joy but also overwhelmed with fear at the unprecedented sight. The confident tone in which Dr. Ranade spoke, smiling joyfully all the time, assured me that his explanation was backed by his own mystical experience at first hand. I could not help feeling that I was in the presence of a man who was not only an erudite scholar but a man of spiritual illumination as well. I decided to join the Allahabad University for my post-graduate studies in Philosophy. During the academic sessions 1931-32 and 1932-33 I was a post-graduate student of philosophy under Dr. R. D. Ranade at the Allahabad University. It was during these years that I came in very intimate contact with him, meeting him very frequently, sometimes almost every day.

Ranade was a teacher of teachers. He had his own method of finding out the abilities of students. To all students who joined the post-graduate classes in philosophy he asked them to write philosophical essays of their own choice. On my joining I wrote an essay on the Mandukyopaniṣad under the caption " The Psychological Basis of Advaitism ". Prof. Ranade was beside with joy when he read it. " What is your age ? " he asked me. " 21, Sir ", I replied. " No " he said, "Your age is 42, for your essay evinces maturity of that age". He at once forwarded that essay with a note for publication in the *Vedanta Kesari*, Madras, where it was duly published. That was my first philosophical publication.

Once I approached him for suggesting me books on Modern Western Philosophy. He gave me a lengthy list of books, pointing out particular chapters in many of the books where particular topics were notably dealt with. I was simply astounded by the vastness and thoroughness of his learning. Ranade was global in his outlook. Though deeply rooteed in Indian thought and culture, he was abreast of the latest currents of thought in Western Philosophy of his times. He always advocated a "correlated study of Eastern and Western Philosophies".

Philosophy with Ranade was not merely an intellectual pursuit, but also, as he often used to say, a way of life. In his own way of life, Ranade was, to my mind, an exemplar of a true Indian philosopher.

Evening Meditations at Draupadighat.

Gurudeva Ranade's life was a life of absorption in meditation. He was a Dhyan-Yogi ***par excellence.*** I can best describe his life as a personification of the following verse of the Bhagwad-Gita :

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ —B. G. 18-52

Every evening Prof. Ranade used to go out in his car to the banks of the Ganges at Draupadighat for quiet meditation for some time. He would take us also with him. When the car reached the chosen spot, Prof. Ranade would ask everybody seated therein to get down and stroll along at some distance till the horn of the car was blown which was a signal for us all to return to him. The horn sounded and we would then all be seated again with Prof. Ranade in the car and return home. This was a daily practice.

Prof. Ranade's bungalow at Allahabad was a rendezvous for the meeting of all aspiring souls of all ranks in life. In these gatherings sparks from the anvil of his luminous mind would often fly and enkindle spiritual fire in the hearts of the assembled. On one occasion he said in a very serious mood: "We must fill our lives with God!". On another occasion he said forcefully: "We must implant our feet firmly on the back of time", meaning thereby that we must transcend the time-consciousness and rise to an awareness of the ETERNAL NOW.

Dr. Ranade would receive all visitors to him very kindly and gracefully and would invariably offer tea. I never found him assuming airs before anybody.

Gurudeva is physically no more with us but the memory of his seraphic life shall ever remain green in our minds.

Dr. S. N. L. Shrivastava,
M. A., D. Litt.
Retd. Professor of Philosophy
Virkam University, Ujjan.

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III

Ranade the Saint.

A sketch of a God-realiser by one who is not so, is hardly adequate. Unless the spiritual depth which Ranade attained is fathomed, one can hardly depict him appropriately. Before I attempt a description of Ranade from the standpoint of a non-realiser of God, I bow down in veneration to the 'Mysterium Tremendum' that is Ranade.

I had the privilege of being his disciple for two years at the University of Allahabad. He taught Indian Philosophy in M. A. (previous) class. I still remember his explanation of 'Tajjalan'- the cryptic word from Chhandogya Upanishad. That from which all things originate, into which they are ultimately resolved and in which they live and have their being is 'Tajjalan'. All powers in this universe physical or mental are manifestations of His energy. He is the essence of all beings. One who realises Him finds Him in all beings. As the Gita says He abides in all multiplicity undivided.

Sarbabhutesu jenaikam bhāvamabyayam iksate
Abibhaktam bibhaktesu tajjnanam biddi sattvikam.

(Chapter 18, verse 20) *

The full import of the term ' Tajjalan ' only a mystic can realise. And a mystic can explain it the best. Even though the listeners are non-mystics and so cannot enter much deep into its meaning, yet they are impressed. They are aware of a grand presence. An impression of a life time is created.

His success as a teacher was manifest all the more at the level of guiding research. It was a privilege to be a research scholar under his guidance. Original ideas and scholarly dissertations are specialities. First rate theses and books by research scholars are the outcome of his guidance. Dr. Chandra Dhar Sharma, the author of that excellent book ' A Critical Survey of Indian Philosophy, ' was a research scholar under Ranade's guidance, when I was a student of M. A. Class. His book contains scholarly dissertations and views of Ranade. I happened to meet him, when he came to Orissa as the President of All Orissa Philosophy Association. He agreed with me that his book contains Ranade's views, which add much to its excellence.

Not only his scholarship but also his unassuming nature that made Ranade an attractive personality. It was a pleasure to meet him at his lodge. His affable nature and sparkling humour made his company enjoyable. One has the sense of something special about him. And yet during my two years stay at Allahabad I could never know, that he was a God-realiser. Several years after I passed out from Allahabad University, I happened to read his epoch making book "Pathway to God in Hindi Literature". I realised then that he was God-realiser. A book on God written by a God-realiser has an amazing depth and a wonderful charm. The reader realises, that here is something above the ordinary. Such a book stands out from other books on God, written by non-realisers. There is a book on contemporary Indian Philosophy, wherein the Philosophies of eminent modern philosophers of India including Ranade

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* सर्वभूतेषु येनैकं भावमव्ययमीक्षते । अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥

are given, through their own writings. I noticed therein that Ranade's essay surpassed all other essays in depth. The other essays have high philosophical acumen, but not the depth of Ranade, which is the outcome of God-realisation. All the books written by Ranade are outstanding. They bear the stamp of his deep spiritual insight. Though he is physically no more, one can feel the influence of that liberated soul, through his books. It can lead a person to immortality.

S. K. Gupta, M. A.
Reader in Philosophy
Baripada [Orissa]

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IV

It was some time in NOVEMBER 1954. Sri. Gurudev Ranade was at Dharwar for a few days for delivering lectures on " PATHWAY to GOD in KANNAD LITERATURE" under the auspices of the Karnatak University. It was my rare privilege to be with him during this period.

I was initiated by Sri. Gurudev Ranade only a few months before in July and I did not know much about his habits and modes of meditation. However, intimation had been given to me by senior Sadhakas that he would like to go out for meditation in a car. Accordingly, a car was kept ready for him so that it could be available any time he desired.

On the very first day after his arrival at Dharwar, at about 11–15 A. M., Sri. Gurudev said he would go out for meditation. He took with him a disciple—Sri. Bhaurao Nimbargi—and also asked me to accompany him. So, Sri. Gurudev sat on the right side in the back seat and I was on the left side. Sri. Bhaurao Nimbargi and the driver were in the front seat. After we drove about a mile along the Belgaum road, Shri. Gurudev asked the driver to stop immediately. He had a peculiar and rather, inexplicable, way of asking the driver, in quick succession, to turn to right or left and then stop abruptly and only an expert driver could correctly follow his instructions. On one occasion, it happened that the car was stopped blocking the passage for other vehicles but nothing came that way until his " Nema " was finished. After the car was stopped, Sri. Gurudev asked the driver and Sri Nimbargi to get down for some time, but asked me to sit for "Nema"—meditation there only along with him. I thought it was a rare opportunity for me to sit within 2–3 feet of Sri. Gurudev for meditation, though I must frankly confess, I hardly knew then what real meditation meant.

I then saw a most wonderful sight, which I had no occasion to see before, and have not been privileged to see thereafter. Sri. Gurudev started uttering loudly and continuously "NARAYAN, NARAYAN", which was the DIVINE NAME received by him from his SAD–GURU and, within a minute he went into complete SAMADHI and seemed to be fast asleep. I was overwhelmed by a feeling of awe, reverence and wonder. I had only read about Samadhi which great saints like Sri. Ramakrishna Paramahaunsa are said to have experienced, but, I had never seen any one actually going into Samadhi. About 20 minutes later, Sri. Gurudev opened his eyes and said he had very good "Name"—meditation—and asked me to call the driver and start back.

As soon as the car started, Sri. Gurudev asked Sri. Bhaurao Nimbargi to recite some song and to my very great surprise he recited one by the great saint Purandaradas, in which the Divine Name given to me by Sri. Gurudev was eulogiged and was said to be the rarest privilege for any human being to secure. By the time the song was finished we reached home.

This is what happened and the whole episode, the context of facts and the close sequence has made an indebitable impression on my consciousness. I am not going to offer any explanation for it, but my feeling is one of the most respectful and deepest gratitude to my SAD–GURU who, out of his infinite compassion, was pleased to give me an actual demonstration of spiritual samadhi, which could be attained by meditation on the Divine Name. He was also graciously pleased to convey to me, through the song of saint Purandardas, the unsurpassed potency and significance of the Divine Name and this conviction has been strengthened and reinforced in me during all this period and now it has veritably become a part and parcel of my being.

V. G. Jamkhandi
M. A. LL. B.
Retd. District Judge.

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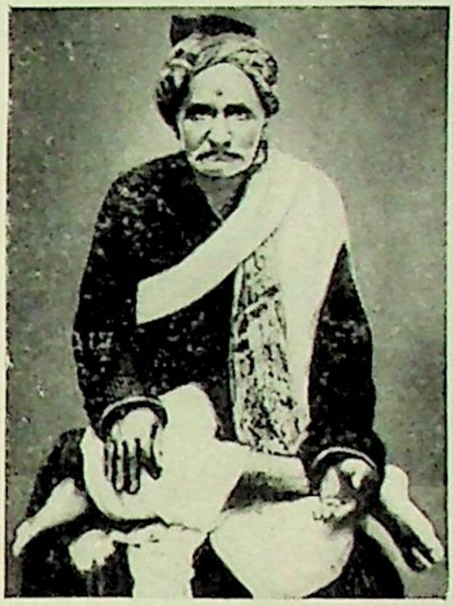
Shri Gurudev Ranade

These portraits were unveiled in the library hall of Gurudev Mandir



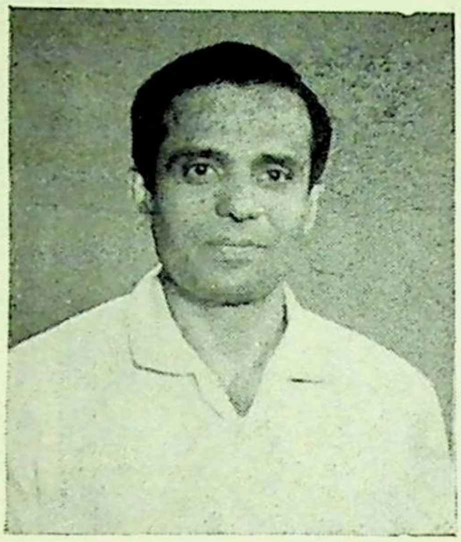
Shri Bhausaheb Maharaj

Sadhakas, participating in the Vaikunthachaturdasi ' Nam Saptah ' in Gurudev Mandir

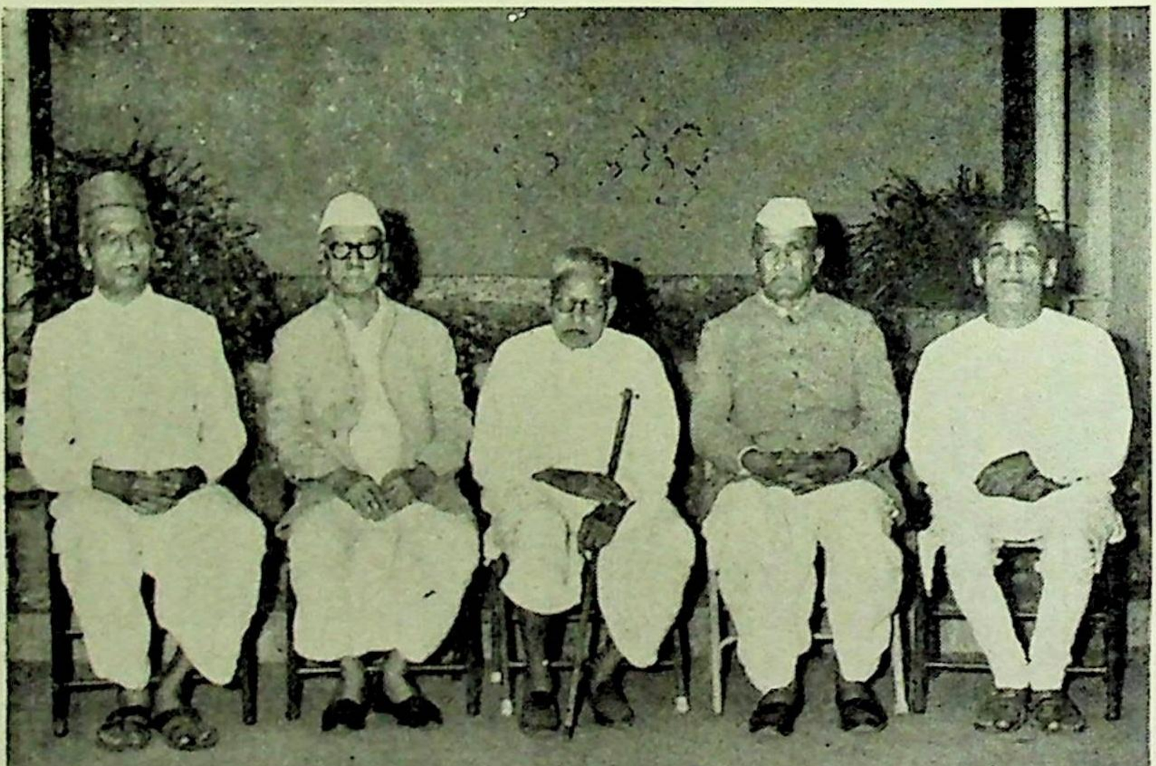
Dr. R. H. Karmarkar
F. R. C. S. (Eng.)

Who inaugurated Gurudev Ranade
Memorial lectures on 3-3-1973

Prof. B. R. Kulkarni
M. A. LL. B.



Who delivered Gurudev
Ranade Memorial lectures



L to R - 1) Shri J. V. Parulekar 2) Shri Jivanrao Yalgi
3) Dr. H. R. Divekar 4) Shri G. D. Saraff 5) Shri N.G. Joshi

The Concept of Purusārtha

Dr. S. R. Talghatti

The concept of *Puruṣārtha*, according to me, is one of the most important concepts in Indian Philosophy. But then, we see that this concept is nowhere discussed separately, in its own right; it occurs only in the context of the Doctrine of four *Puruṣārthas*. It is in the framework of this doctrine that we have to discuss the concept of *Puruṣārtha*. Of course, the doctrine of four *Puruṣārthas* is one of the distinguishing features of the Hindu view of Life. This in itself is a sufficient reason for undertaking such a study as this. My problem in this paper is, however, limited, and may be stated as—What does *Puruṣārtha* mean in the context of, or, as applied to the four *Puruṣārthas* viz. *Artha*, *Kāma*, *Dharma* and *Mokṣa ?* This problem, for me, arises because, in my view, it is difficult to ascribe the same meaning to *Puruṣārtha* as applied to these four *Puruṣārthas*. Specifically, the question is—do we take *Artha*, *Kāma*, *Dharma*, *Mokṣa* to be '*Puruṣārtha*' in the same sense ? More specifically, is *Artha* a *Puruṣārtha* in the same sense in which *Mokṣa* or *Dharma* or *Kāma* is a *Puruṣārtha ?* Plainly, it is not. It is this fact that prompted me to inquire into the nature of the concept of *Puruṣārtha*. There is another reason. In course of my study of morality, I have arrived at the view that the concept of 'Ideal of Life' (which I am in the habit of calling 'Life-Ideal') is of central importance for explaining our moral life and behaviour. I shall not elaborate on this at this stage. But since the concept of *Puruṣārtha* is, as we shall see, only another name for the concept of Life-Ideal, I thought I must try to understand its real nature and implications. My approach to the concept of *Puruṣārtha*, therefore, may be expressed by saying that the significance of this concept is broadly axiological and specifically moral; but as expressed in the doctrine of four *Puruṣārthas*, it forms the basis of a comprehensive philosophy of Life.

Let us begin by first considering the meaning of *Puruṣārtha* as such. Etymologically, *Puruṣārtha* means – "that which is desired (or sought for) by men".[1] In other words, it is the end or goal which people desire to achieve. The other meaning viz. – 'man's purpose'[2] is similar to this. Now, this would mean that *Puruṣārtha* is a descriptive or positive concept as it stands for what is desired by men. In other words, its significance is not moral i.e. normative, but positive, empirical-psychological. It will be seen that even in this aspect, it is intimately connected with conduct or practical life which is governed by purposes.[3]

It is true that each act of ours has its immediate objective, which we desire to achieve through or by that act. But it is obvious that we do not call all such particular objects of desire *Puruṣārthas*. *Puruṣārtha* is not just an object of desire but something more. Particular objects of Desire are innumerable and changing while *Puruṣārtha* stands for a more basic and enduring goal. This is what is meant by calling it the aim or end or ideal of Life. It is not fleeting but governs (or, should govern) the life itself. This leads us to restrict the meaning of *Puruṣārtha* to that ideal or goal which we desire to achieve throughout our life. As such it governs particular objects of desire. That is to say, through particular purposes or objects we seek ultimately the 'ideal of life', or *Puruṣārtha*-whatever it may be. It is, thus, the ultimate goal or ideal which we really desire to achieve through all the particular acts directed to achieve particular purposes which may be taken to be its so many various expressions. From this point of view, *Puruṣārtha* may be said to embody the principle introducing some system in the particular objects of desire (or desires themselves.) This makes the ethical significance of the concept of *Puruṣārtha* a little more manifest, as we are, here, nearer to the distinction between 'desired' and 'desirable'. The 'ideal' stands for the desirable in a crude sense, and the particular objects are what are desired. But still, we have not arrived at a full-fledged ethical 'ought' or 'value'; because the *Puruṣārtha* is still what is 'desired'.

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१. पुरुषैं, अर्थ्यंते अिति । (पृ. ४०१, सर्व दर्शन संग्रह)

२. पुरुषस्य अर्थः प्रयोजनम् ।

३. प्रयोजनमनुद्दिश्य न मन्दोऽपि प्रवर्तते ।

This brings us to the distinction between 'fact and value'. This is a very wide topic by itself. Here, I am concerned with it, in so far as *Puruṣārtha* may be said to stand for 'value'. Now, we distinguish between 'fact' and 'value,' generally, in terms of 'is' and 'ought'. Applying this to desire, we get that what is desired is a fact and what is 'desirable', in the sense of what 'ought to be desired,' is a 'value'. Technically, therefore, if *Puruṣārtha* is 'what 'is desired' then it is a fact and not a value. But, the question is, are fact and value mutually exclusive concepts? What kind of distinction is there between fact and value? Only after clarifying this distinction can we grasp the nature of the concept of *Puruṣārtha* as well as that of value. If 'fact' and 'value' are opposed to each other, then it means that if something is a fact then it is not a value and vice-versa. But it will be seen that this is not the case. In fact, 'Fact' is a condition of 'value'. This becomes explicit from the dictum—'ought implies can'. It is obvious that in order to prove 'can', we need 'is'. Thus, 'is' is linked up with 'ought' through 'can'. The status of 'desire' from this point of view is very peculiarly special because 'value' itself is generally defined or, at least, is definable in terms of 'desire'. Hence the two-fold meaning of the word desirable, viz. (a) 'Can be desired', which is factual, and (b) 'ought to be desired' or 'worthy of being desired', which is valuational or ethical. 'Desirable' in the factual sense ('can') is a necessary condition for something's being desirable in the ethical sense (let us call it 'ought' or 'value'), and the proof that something is 'desirable' factually is that it is actually desired.

This, however, is not all. The relation between desire and value is much more intimate. To say that something is valuable is to say that it is desirable in the value-sense, that is to say, it is the worthy object of desire (and consequent pursuit). Now, to know the values practically accepted by a people the only way is to see what 'things' or 'ideals' are actually pursued by the people concerned, or in other words, 'desired' by them. In this way, a value can be defined as that which is desired. This is possible only because values or ideals are grounded in human nature itself, and stand for the basic human aspirations. Hence, the definition of *Puruṣārtha*, mentioned above, is that which is desired by men.

One is likely to get an impression from the above discussion that I am equating, or even identifying *Puruṣārtha* with value. But I am not. I have only suggested that the distinction between fact and value is not, after all, as radical as it appeares to be *prima facie*, as value has a very intimate relation with the psychological fact of 'desire', or more so, with basic human aspirations. The same is true of *Puruṣārtha*. But before I state my own view of *Puruṣārtha* any further, it will be proper and useful to consider especially two views of *Puruṣārtha* which are significant viz. the views of **Hiriyanna** and **Karl Potter.** They have developed different theories of the four *Puruṣārthas* implying different notions of *Puruṣārtha*.

Hiriyanna[4] seems to define *Puruṣārtha* in terms of value. He starts with the distinction between fact and value and describes value as– " It is this satisfaction of desire or attainment of ends as the results of knowing facts that is to be understood by 'value' ".[5] This he calls '*iṣṭa*' which presupposes the 'means' of its attainment, (*iṣṭa sādhana*). Hence the two kinds of values, viz. intrinsic or absolute and instrumental. Now, there are a number of such instrumental and intrinsic values, (innumerable needs and equally innumerable means of their satisfaction), but they are found generally to be 'unstable' ('*anātyantika*) and 'precarious' *(anaikāntika)* respectively. The Hindu Thinkers inquired for such values of both kinds as are free from these defects. The result, according to **Hiriyanna**, is the doctrine of four *Puruṣārthas*. *Dharma* and *Mokṣa* stand for the 'spiritual' values – instrumental and intrinsic respectively which are free from the above defects, and all other kinds of values suffering from those defects are classed under the 'secular' values of *Artha* and *Kāma*, the former being instrumental, and the latter intrinsic. In short, *Puruṣārtha* according to **Hiriyanna**, is 'value'; *Dharma* and *Mokṣa Puruṣārthas* are spiritual (i. e. *ekāntika* and *ātyantika*) values, while *Artha* and *Kāma* ones are secular (i. e. fraught with defects). Of these again *Artha* and *Dharma* are instrumental, while *Kāma* and *Mokṣa* are intrinsic values. This may be stated in the form of the following chart :–

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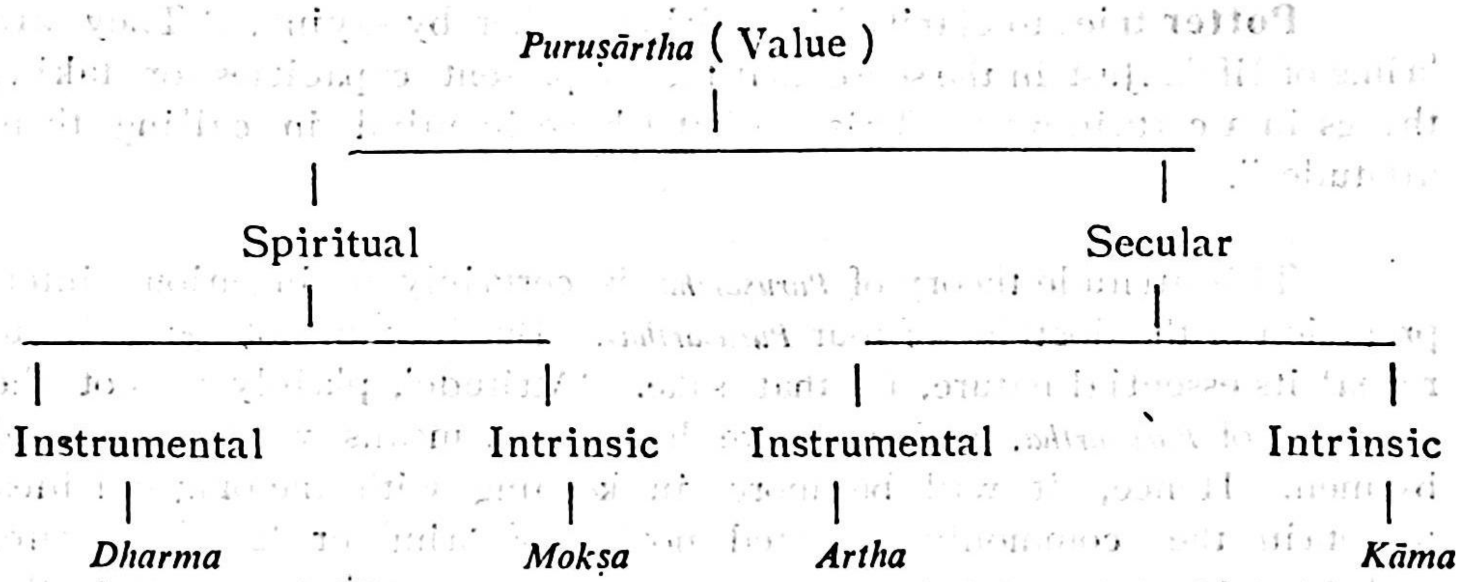
[4] M. Hiriyanna : ' The Indian Conception of Values ', collected in his ' The Quest after Perfection '.

[5] Ibid. p. 21.



What I am concerned with, here, is the definition of *Puruṣārtha* in terms of 'Value' on which this classification rests. About this view I have to submit that the concepts of *Puruṣārtha* and 'value' are not identical. The concept of value on the one hand is more elastic and wider than the concept of *Puruṣārtha*, while, on the other hand, the concept of *Puruṣārtha* is more basic than that of value. In fact the so called secular values (to which alone the term 'value' is properly applicable) derive their substance from *Puruṣārtha*. The concept of *Puruṣārtha* and 'value' are allied but not identical.

Coming to **Karl potter's** view,[6] he conceives *Puruṣārtha* as 'attitude' or 'orientation'. Referring to the *Puruṣārthas* he says, "Rather these terms are to be construed more subtly, perhaps as attitudes or orientations".[7] As to the nature of the particular *Puruṣārthas*, he says that, "*Artha* is the attitude of 'minimal concern' towards material objects; (b) *Kāma* is the attitude of 'passionate concern' towards anything in the world. (c) *Dharma* is the attitude of concern for others as a fundamental extension of 'one-self', i.e. attitude of social concern. And, (b) *Mokṣa* is the mastery of attitudes directed towards greater and greater concern and less and less attachment. It is complete freedom.

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6. Karl Potter : "Presuppositions of India's Philosophies"
7. For the whole discussion see Ch. I.

Potter tries to clarify his position further by saying, " They are 'aims of life'....Just in the sense that they represent capacities for taking things in a certain way. This is what I have in mind in calling them attitudes".

This attitude theory of *Puruṣārtha* is certainly an ingenious interpretation of the doctrine of four *Puruṣārthas*. But it can not be said to reveal its essential nature, for that sake. 'Attitude', plainly is not the meaning of *Puruṣārtha*, which, as we have seen, means what is desired by men. Hence, it will be more in keeping with the original idea to retain the commonly accepted notion of 'aim' or 'goal' of life, and then to see what these goals are. If we further consider the particular 'attitudes', we see that they are not what the respective *Puruṣārthas* stand for. For example, '*artha*' is not the attitude of minimal concern as **Potter** says. As instrumental to the attainment of *Kāma* it represents great concern–as much as possible–for all its means. Again, the view that *Kāma* is the attitude of 'passionate' concern goes against the prescription that it, along with *Artha*, should be subjected to the control of *Dharma*.. Moreover, all these *Puruṣārthas*, on this view, seem to stand on par, thus obliterating the distinctions made by **Hiriyanna** between spiritual and secular values, and between intrinsic and instrumental values. Attitudes are certainly involved in the concepts of *Dharma* and *Mokṣa*. But this can not be a sufficient reason for defining *Puruṣārthas* in terms of attitudes.

I know that I have not done full justice to both these theories, viz. value theory of **Hiriyanna** and attitude theory of **Potter**, about '*Puruṣārtha*'. But I must rest satisfied with what I could do in a limited space to which this paper is confined. I, now, propose to present my own view in the matter.

We have already seen that etymologically—*Puruṣārtha* is what is desired by men. My contention is that this is the basic meaning of *Puruṣārtha*, but its true nature needs to be properly understood. Firstly, though *Puruṣārtha* is what is desired, every object of particular desire is not *Puruṣārtha*. There are infinite number of such particular objects of desires. *Puruṣārtha* is that 'aim' which we try to achieve through the satisfaction of all the particular desires. Thus, *Puruṣārtha* is the governor of the world of desires, and therethrough of whole life and behaviour. In other words, *Puruṣārtha* is the ' ideal of life ' or ' life–ideal ' which we pursue throughout our life. It is the end or goal of life. This, according to me, is the true nature of the concept of *Puruṣārtha.* And if this is so, then certain questions arise in our mind as to the doctrine of four *Puruṣārthas.* Are there only, or as many as, four *Puruṣārthas?* Are they ' *Puruṣārtha* ' in the same sense and in the same way ? Are they related to one another ? If yes, then in what way ? These are some of the questions which have to be answered.

In order to be able to answer these and other such questions, it is necessary to bear in mind some relevant features of the doctrine of four *Puruṣārthas.* Historically, there seems to be the mention made only of three *Puruṣārthas (Trivarga)*[8] viz. *Artha*, *Kāma*,and *Dharma*, and *Mokṣa* seems to be a later addition. But this is true only about the inclusion of *Mokṣa* in the *Puruṣārthas.* The idea of *Mokṣa* in the form of ' *Amṛta* '[9] is clearly **upaniṣadic,** and it is conceived to be of the nature of ' *Ānanda* '.[10] *Artha* stands for ' wealth ', which is the sign of prosperity, *Kāma* stands for ' satisfaction ' of desires or better, happiness derived through them; and *Dharma* stands for the ' law governing both individual and social life of man. As governing the social life, it may be called the ' moral law ', and as governig personal life, it may be called religious or better, ' spiritual ' law. It seems that *Artha* and *Kāma* together stand for what is called ' *preyas* ' in the **upanisada,**[11] or better still, for ' *abhyudaya* ', mentioned in the **Vaiśeṣika Sūtra,**[12] while *Mokṣa* stands for ' *niḥśreyasa*'. According to **Mahabhārat,** both *Artha* and *Kāma* are due to *Dharma* [13] while the **Vaiśeṣika Sūtra** states that all the other *Puruṣarthas,* summed under

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8. See Manu Smṛti 2. 224; Also mentioned in Artha Śāstra,
   Kāma sūtra etc.

9. 'येनाहं नामता स्याम् किमहं तेन कुर्याम् । मृत्योर्मा अमृतं गमय । Bṛ 1.3.28
   विद्यया अमृतमश्नुते । Bṛ. 2.4,3

10 आनंदोब्रम्हेति व्यजानात् । तैति. ३–६

11. Kaṭha 1.2.2

12. यतोऽभ्युदय निःश्रेयससिद्धिः स धर्मः ।

13. धर्मात् अर्थश्च कामश्च । (महा)

'abhyudaya' and '*niḥśreyasa*', are possible only because of *Dharma*. *Dharma*, it is clear, is the very important *Puruṣārtha*, but it serves as the means of the attainment of other *Puruṣārthas*. In other words, we do not desire *Dharma* for its own sake, but as a means, nay, as the only means of attaining other *Puruṣārthas*.

Is *Artha* desired for its own sake? Consulting our worldly experience, we have to answer this question in the negative. Then the only other possibility is that we desire it, like *Dharma*, as a means, or more likely, as the only means of attaining either *Kāma* or *Mokṣa* or both. In the **Upaniṣad**[14] itself it is stated that one can not hope to attain *'Amṛatatva'* by means of wealth for which *Artha* stands. This means that *Artha* is the means only of *Kāma* and not of *Mokṣa*. Thus, both *Artha* and *Dharma* are not 'ends' of life, but 'means'. But I would like to raise a further question about *Artha*, viz. is *Artha* alone sufficient for attaining even *Kāma*? And, I think, the answer again is in the negative, because without the help of *Dharma*, *Artha* alone can not lead one to *Kāma*. Happiness can not be derived solely from material prosperity; 'peace of mind' requires something else besides, and it is, in short, *Dharma* which helps and also controls *Artha*.

As to the nature of *Kāma*, we saw that the *Artha* and the *Dharma* are its two wings. However, *Dharma* is not merly a wing of *Kāma*, but works also as its steering wheel. In other words, *Dharma* is supposed to govern or control *Kāma*. Unless so governed, *Kāma* can not be a *Puruṣārtha*. This is what is meant by **Gītā's** statement that 'In the beings, I am such *Kāma* as is unopposed to *Dharma*'.[15] Thus we see that *Kāma* is a *Puruṣārtha* only under certain condition. We desire *Kāma* or happiness for its own sake. But its pursuit is not unrestricted. We have to seek it under certain conditions. Moreover, there are limits to the happiness thus attained. Thus, *Kāma* is only a conditional and limited *Puruṣārtha* or goal of life.

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[14] अमृतत्त्वस्य तु नाशास्ति वित्तेनेति । वृ.२.४.२

[15] घर्माविरुद्धो भूतेपु कामोऽस्मि । गीता ७.११

We have seen above that none of the three *Puruṣarthas* or *trivarga*, is *Puruṣartha* in the fullest sense of the term. *Artha* and *Dharma* are not desired for their own sake, that is, as ends, but only as means, while *Kāma* is desired only under certain conditions. These three account for the 'human situation' as it ordinarily appears in the individual and social life of man. But the Hindu thinkers seem to have gone to the root of this situation to arrive at the concept of *Mokṣa*, which alone can claim the title of *Puruṣārtha* in its fullest sense. *Mokṣa*; is desired by men for its own sake, that is, as the end or ideal of life, and there is no restriction or regulation of *Dharma* in its case. *Mokṣa* actually means ' freedom '. As such, it stands apart from the other *Puruṣārthas*, and is sometimes called '*Parama Purusārtha* ' or ' ultimate goal of life ' or ' supreme value '. Perhaps, it was because of this distinctive nature that *Mokṣa* was not formerly included in the list, though it was accepted as the ultimate ideal. I want to suggest that it is really this ' *Moksa* ' which is *the Puruṣārtha* in the strict sense; the ofher *Puruṣārthas* can be called *Puruṣārthas* only in an extended or derived sense. Of course, there must be some relation between *Mokṣa* and the rest of the *Puruṣārthas*. Otherwise there is no reason to call only these as *Puruṣārthas* even in an extended sense. To find out this relation, we shall have to consider the nature of ' *Mokṣa* '.

As I have said earlier, though the word ' *Mokṣa* ' is of a later origin, the idea embodied in it is to be found in the **upaniṣads** in the form of concept of ' *Amṛta* ' or *Abhaya* ' or '*Ānanda*'. One may prefer the word '*Śanti*' also. It is this ideal which is indicated by '*Niḥśreyasa*' in the **Vaiśeṣika Sūtra,** and by '*Sreyas*' in the **upaniṣad**, distinguishing it from '*Preyas*' which stands for the '*Kāma*'. It is also said there that the wise prefer '*śreyas*' to '*preyās*'. Why? The answer lies in its being '*Ānanda*' which is 'happiness' par excellence. This relates '*Mokṣa*' to '*Kāma*'. The latter stands for the fleeting happiness that is due to the satisfaction of desires. In this case, the possibility of pain is not entirely eliminated. The seers, therefore, visualised, with their penetrating insight, that kind of 'happiness' which is free from both these defects viz. impermanence and absence of pain-proofness. This is '*Ānandā*' or '*Śanti*' which is the nature of *Mokṣa-pururṣātha*. This is why the wise prefer '*Sreyas*' or '*Mokṣa*' to '*Kāma*'. *Mokṣa* is *Kāma* par excellence or perfected *Kāma*.

The question may be raised on this viz. 'Why is then *Kāma* said to be a *Puruṣārtha* at all? The answer, I think, is that it is the most natural human condition, (which is described by the **upaniṣad** as *'yogakṣema',)* to seek *Kāma.* Even through *Kāma,* however, what one wants to attain is *Mokṣa.* In other words, man seeks happiness. But it is not the relative, impermanent and 'painful' happiness that he really seeks, though normally he seems to be satisfied with it. What he is after is the everlasting happiness or 'bliss'. That is why we can say that '*Mokṣa*' is what man **seeks** and **ought to seek**. He really seeks *Ānanda,* but unfortunately rests satisfied with its shadow, the fleeting sense-pleasures. That is why it is proper to say that he ought to seek *Ānanada.*

This is about the partial identity of *Kāma* and *Mokṣa* as *Puruṣārthas.* But when it comes to the means of the attainment of *Mokṣa,* we see that the two part their ways,, so much so that elimination of all 'desires' (i. e. *Kāma*) becomes necessary for realizing *Mokṣa. Kāma,* in order to be perfected, has to abnegate itself in *Mokṣa.* This is the paradox of *Kāma.*

Dharma, we saw, stands for 'moral law' especially in its social aspect and is both necessary and sufficient for the attainment of *Kāma* (including *Artha*). In connection with *Mokṣa,* it may have more personal aspect consisting of some spiritual discipline. *Dharma* in both these aspects is necessary for attaining *Mokṣa,* but not sufficient. It is to this necessity, perhaps, that the **Vaiśeṣika Sūtra** refers. What is needed in addition, is expressed by the term-'*Ātma-vidyā*' or '*Ātma jñāña*'. This again distinguishes *Mokṣa* from the other *Puruṣārthas.*

By way of conclusion, I may say that *Puruṣārtha* in the strict sense means the ideal of life, or 'Life-Ideal' and that '*Mokṣa*' as *Ānanda* is '**the** *Puruṣārtha*'. *Artha, Kāma* and *Dharma* are *Puruṣārthas* only in an extended or derived sense. *Artha* and *Dharma* are desired by men as means, while *Kāma* or 'happiness' is only an imperfect manifestation of *Mokṣa* or 'bliss'. What we really desire, even in the case of *Kāma* is eternal happiness i.e. *Mokṣa.* But in practice we either mistake the one for the other owing to ignorance, or else rest satisfied with the 'least' happiness when we can get the 'most'. Hence we can say that '*Mokṣa*' is 'desired' and 'desirable' at the same time. As is very beautifully put in the **Manu-smṛti,** [16] "To act thus (i.e. for *kāma,* in this case) is natural *(pravṛtti)* to man but conscious restraint *(nivṛtti)* leads to a higher goal (i.e. *Mokṣa*)."

In support of my view that it is only *Mokṣa* as *Ānanda* or everlasting happiness, that is the 'ideal of life', or '*Puruṣārtha*', I may quote from **"Sarva Darśana Saṁgraha"** the following-

> "The meaning of *Puruṣārtha,* suggested by its etymology 'desired by men', indicates complete cessation of pain and eternal happiness".[17]

The concept of *Puruṣārtha,* thus, stands for the basic or ultimate teleology in terms of which alone can one hope to explain human conduct in all its varied manifestations. This is true, of course, of moral conduct also. A theory of morality, therefore, has to use the concept of 'Ideal' or ' goal ' of life in order to explain moral life and behaviour satisfactorily.[18] '*Dharma*' stands for ' moral law '; but even *Dharma,* for its justification, depends on '*Mokṣa*'. Similar is the case of different ' values ' governing human life. They may be said to be, more or less, manifestations of this *Ānanda* which may be termed the ' Supreme Value ' of man's life. In short, the doctrine of *Puruṣārthas* with *Mokṣa* at its centre, gives us a complete philosophy of Life.

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16. Manu-Smṛti-V. 59 प्रवृत्तिरेपा भूतानाम् निवृत्तिस्तु महाफला ।

17. पुरुषैरर्थ्यंत अिति व्युत्पत्या निःशेपदुःखोपशमलक्षितं परमानंदैकरस्यंच पुरुषार्थ शब्दस्यार्थः । (P.40)1

18. See the definition of the important function of 'ideal' in human life by *J. A. Hadfield* in his " *Psychology and Morals* " e. g. " The ideal is the most potent factor in the determination of character and conduct, for the ideal alone is able to stimulate the will and so to organise all the instincts into one harmonious whole ". (pp. 85-86)

Sri Aurobindo's Message

By

Madhukara

> " Sri Aurobindo's Message is an Eternal
> Sunlight radiating over the future. "
>
> —**The Mother.**

On the auspicious occasion of the Birth-centenary of Shri Aurobindo—one of our greatest modern Saints—we wish to offer our reverential homage to his hallowed Memory, by presenting briefly his Universal Message to Humanity, according to our light, subject of course to correction by his advanced disciples. His message is, according to us, essentially the Eternal Message of our greatest Saints, expounded in the modern garb, with a few modifications, suited to the urgent needs of the present times.

Realise the Divine and help others to realise Him. Rise in Spirit and help others to rise in it. *Uddharet Ātmānaṁ, Uddharet Sarva-Bh tāni!* This is the quint-essence of his Message to Humanity.

" Our aim must be," says Sri Aurobindo, " to be perfect as God in His being and bliss is perfect, pure as He is pure, blissful as He is blissful and, when we are ourselves *Siddhās* in *Pūrṇa Yoga*, to bring all mankind to the same divine perfection." [1]

" To concentrate on the spiritual growth," according to him, " is the first necessity of a *Sādhak*....To grow in the spirit is the greatest help one can give to others for then, something flows out naturally to those around him and help them. "

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[1] The Hour of God P. 7

The Mother goes further and declares; " Our Yoga is for the sake of Divinity. It is not the welfare of humanity, that we seek but the manifestation of the Divine. We are here to work out the Divine Will, more truly, to be worked upon by the Divine Will, so that we may be its instruments for the progressive incorporation of the Supreme and the establishment of His reign upon earth. Only that portion of humanity which would respond to the Divine Call shall receive His Grace." [2]

Hence we should, according to Sri Aurobindo, realise the Divine within and without and then try to help others to do the same so that they might be able to receive the Grace and Bliss of the Divine.

But how to realise the Divine? What is the nature of the Yoga advocated by Sri Aurobindo? We should first develop, according to him, a sincere, intense aspiration for the Divine. What is the test of its intensity? Here is the test suggested by the Mother. She wants the aspirants to ask the following questions to themselves and test its intensity: " Do you want the Yoga for the sake of the Divine? Is the Divine the supreme fact of your life? so much so that it is simply impossible for you to do without it?....and without it there is no meaning in your existence? If so, then only can it be said that you have a call for the Path. "[3]

After lighting the flame of such burning aspiration the *Sādhaka* is advised to keep it always alert, awake and living. He should then seek the guidance of a realised ***Guru***. As the path is subtle and is beset with diverse doubts, difficulties and dangers, without his proper help and guidance no progress worth the name is at all possible in spiritual life. The ***Guru*** would accept and initiate the aspirant into the secrets of spiritual discipline. " His whole business," says Sri Aurobindo, " is to awaken the Divine Light and get working the Divine Force," in the disciple. The greatest Master is a Presence, pouring divine consciousness and its constituent light, power and purity and bliss into all those who are receptive around him..... He is a man helping his brothers:........ a Light kindling other lights, an awakened soul awakening souls at the highest, a Power or Presence of the Divine, calling to him other powers of the Divine." [4]

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[2] Words of the Mother P.P. 39-40.

[3] Ibid. P 37.

Under the benign guidance of such a Master the *Sādhaka* should practise intense concentration, along with maintining strong aspiration, in the heart - not the physical heart - but behind the cardiac centre. This is the seat of the soul - the *Antarātmai* or *Chaitya Puruṣa* or *Psyche* as Sri Aurobindo would prefer to call him. This concentration would enable the seeker to open the centre and have a glimpse of the Vision of the Light Divine within. He should then try to open himself to the increasing influence of the Divine within and that of the *Guru* without and place himself entirely under the guidance of both these influences. He should consecrate his whole being to the Divine and completely surrender his life in all its parts to the Divine without any reservation.

"The call and the aspiration," says Sri Aurobindo, " are only first conditions; there must be along with them and brough by their effective intensity, an opening of all the being to the Divine and a total surrender. This opening is a throwing wide of all the nature on all its levels and in all its parts, to receive into itself without limits the greater Divine consciousness which is there already above and behind and englobing this mortal half-conscious existence." [5]

At the same time he should practise concentration in the middle of eyebrows, in the head as well as above the head, as directed by the Master. He should try to ascend to the Supermind and ardently call upon the Divine to descend.

"The Supramental Yoga," avers Sri Aurobindo, " is at once an ascent towards God and a descent of Godhead into embodied nature. The ascent can only be achieved by one-centred, all-gathering upward aspiration of the soul and mind and life and body; the descent can only come by a call of the whole being towards the infinite and eternal Divine" [6].

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4. Synthesis of Yoga P. 18

5) and 6) The Hour of God. P. 52.

When the Diven would be pleased to answer his call, He would descend in the form of Supreme Peace, Power, Knowledge and Bliss. The Divine, then, would gradually permeate his whole being by enlivening his mental, vital and even physical planes. The aspirant would, as a result, merge himself entirly in the Divine, without annihilating his individuality, live and move in Him and enjoy His Light and Bliss. The blessed influence of such a Life Divine would naturally spread like the sweet aroma of a full-blown fragrant flower, attract and inspire all those who choose to come within the sphere of its influence.

This spiritual evolution takes place, we are told, in these three phases: Psychic, Spiritual, and Supramental. But this order is not fixed. It varies with different individuals. In the first phase, the aspirant realises the Divine Light—the Inner Divine—in the heart and allows himself to be guided by Him. In the second phase he realises the Cosmic Divine without. He then realises that the Inner Divine and the Cosmic Divine are one. The third phase consists in the realisation of the Supreme—Transcendent Divine. This brings about a complete transformation of human nature. Man becomes a Super-man—God-man. " To attain to this supramental consciousness through a developing spiritualisation of the being is....the culminating realisation of this Yoga.[7] This can only be effected by the Supermind which is " at its highest reach....the Wisdom, Peace, Light and Bliss of God by which the Divine knows and upholds and governs and enjoys the universe."[8]

" The Superman who realises this Supermind, becomes a power of God in humanity. He lives in His being, shines with His light, acts with His power, rejoices with His bliss. He becomes that Fire and that Sun and that Ocean, that joy and that greatness and beauty." [9]

Such is the blessed consummation of this Yoga of Sri. Aurobindo. However, God-realisation in the first two phases, is itself of such a sup-

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7) The Teaching of Sri Aurobindo PP. 15-16.

8) The Hour of God. P. 55.

9) The Hour of God. PP. 10-11 (adapted)

reme value and so very difficult to attain, that it alone may very well be regarded as more than sufficient for ordinary aspirants. If their intense *Sādhana* supported by the Grace of the *Guru* and the Divine would enable them to attain and enjoy the blessedness, at least a portion of humanity would thus be ready to receive the blessings of the descent of the Supramental. The final phase of realisation, for bringing down the Supramental, divinisation of matter, creation of the race of Supermen and establishment of the Kingdom of God on earth, can very well be left to be attained by such rare souls like Sri. Aurobindo and the Mother.

Let us humbly wait, watch, work, pray and be ready to welcome the advent of the Divine *Avatar !*

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I stand for Truth. Truth will never ally itself with falsehood-Even if all the world should be against me, Truth must prevail in the end.

This world is not for cowards. Do not try to fly. Look not for success or failure.

— *Swami Vivekanand*

Shri Gulavani Maharaj

The Mighty Deeksha Guru of
ShaktikPat-Yoga

By

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AWATAR PRAYOJAN.

धर्मसंस्थापनार्थाय-Establishment of Righteousness-declares the Lord, as the primary purpose of his अवतार.[1] He descends, in ages, to this mortal world and takes to physical incarnation-whenever धर्म (Dharma) becomes weaker and अधर्म (unrighteousness) overpowers. In the interval, it is the saints and Mahatmas who sustain the धर्म-Dharma. Shri Gulvani Maharaj belongs to this gracious line of saints.

With its glorious past and rich heritage this ancient land has survived the social, economic and political upheavals of today and retains its faith in the Hindu way of life. The credit for this goes, in no small measure, to the venerated saints like Shri Gulvani Maharaj.

In the lines that follow an attempt is made to present a view of Shri Gulavani Maharaj and his divine शक्तिपात योग.[2] Let us begin at the beginning, and raise the basic question : What is the purpose of our existence ?

PURPOSE OF EXISTENCE :

What is the purpose of our existence? An obvious, yet very difficult question to answer. We all long for happiness. Each one-almost

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1. Descent. incarnation 2. Transmission of Power.

without exception-seeks pleasure and shuns pain. This raises a question: what is the source of pleasure? Indeed it consists in the enjoyment of material goods that are instrumental in the satisfaction of our wants. A little reflection here, would convince us how, the knowledge of wants and of the goods that satisfy these wants constitutes a precondition of existence. If one is not aware of wants and especially of the things that satisfy wants life would be an impossibility. Every one must precisely understand the relation between water and thirst, food and hunger. In the absence of this understanding one will be a prey to the thirst and a victim of the hunger. Naturally such a knowledge constitutes the very condition of existence.

As it is, we gain this knowledge either in the course of nature, or get it as a legacy or acquire it as a result of conscious efforts. The significance of knowledge is self-evident. It is the very secret of Life.

The most important factor in modern life is said to be the growth of science. A scientific enquiry analyses a situation and seeks to discover the laws that govern the situation. An understanding of these laws surely provides an opportunity to master the situation. This is, indeed power. This power ensures security in life and makes life comfortable-a pleasure. However, let us not forget-the source of power is knowledge.

REALISATION :

A knowledge of the material things that are means to the satisfaction of wants, and a knowledge of the technique of acquiring these things, certainly imparts security to life. Security in turn leads to pleaure and happiness. The aspect of life implied here is obviously physical or the material one. It refers to the comforts of physical existence. The basic thing in physical existence is the body – शरीर – which is itself perishable. This hard truth at once brings out an apparent contradiction, an obvious inconsistency in our labours of life. We aim at security and certainty in a situation which is basically insecure and uncertain. This is verily an impossible situation. Do we, then, have any way out ? We do find one, if only we can transcend the material aspect of life. Raise the question who am ‘ I ’? A favourite question with the great Raman Maharshi. At some stage in one's life this question does strike one's mind and an effort to seek an answer to this query helps transcend the material aspect of life.

One does perceive the body, feel the mind, and is often conscious of the reason. However, in the course of life, some time, one gets an awareneness of one's existence-an existence, distinct from physical existence.

Who is this ' I ' ? What is the nature of this ' I ' consciousness ? What is the nature of this 'I' power ? What is the interrelation between this ' I ' and the infinity that permeates the world around ? An enquiry of this nature is no doubt a basic enquiry into the very basis of existence. It is an enquiry into the fundamentals in the real sense of the term. The knowledge that will result from such an investigation is verily the REALISATION.

Such a Realisation at once lifts us to the highest plane of life and ushers in eternal security. This is precisely so because the thing known is imperishable-beyond the mortal material शरीर-body. Here we get the answer to our initial question-**what is the purpose of existence ? This pursose is naturally the realisation of the ' I '. It is to know the ultimate beyond which nothing remains to be known. It is to seek—in a finite life—a union with the infinity.**

PATHWAY TO REALISATION : YOGA.

What is the the end result of this realisation ? A realisation of being a part of the infinity would make one at once humble. Obviously because the infinity is greater than the greatest,and a part is a micro unit of the infinity. HUMILITY-नम्रता-is the first end result of realisatlon.

A realisation of being an integral part of the infinity is bound to create a sense of eternal security; for infinity is endless. A feeling of eternal security makes us fearless निर्भय. This is the second end result of realisation. And when one is fearless one is blissful-आनंदमय. Humility(नम्रता), fearlessness (निर्भयता) and bliss (आनंद) thus constitute the end results of realisation. What else, then remains to be attained in this mortal life ? **A mortal verily becomes immortal.**

Now what is the pathway to this immortality ? The only answer is Yoga–योग. Let us however be careful not to understand this Yoga, either as Hathayoga or Rajayoga. The yoga in question is the शक्तिपात[1] yoga or शक्तिसंक्रमण[1] yoga where the yoga-shakti, through the grace of Guru, gets transmitted to the Sadhak.

Patanjal Yoga-darshan defines yoga as चित्तवृत्ति निरोध[2] and declares the end result as स्वरूपे अवस्थानम्.[3] In the absence of Vrittinirodh a Sadhak will simply attain वृत्तिसारूप्यम्.[4] And he is able to achieve Vrittinirodh[2] only through the grace of Guru.

The Principal theme in the Geeta is ब्रह्मविद्या– the science of the Absolute —and the pathway prescribed is योगशास्त्र– practice of yoga. A yogin, according to the Lord, attains tranquility and gets assimilated into HIM. (Ch. VI, 15). Dnyandeo–ज्ञानदेव–commenting on this declares

जे विश्वाचे मूळ । जे योगद्रुमाचे फळ....
एवं पार्था जे निज । स्वरूप माझे ॥[5] (Ch. VI, 321, 22.)

And Arjuna attains this yoga through the grace of Guru who here is the Lord himself. There is direct transmission of power, yogashakti, to Arjuna. Shri Dnyandeo refers many times to this Shaktipat in his Dnyandevi.

ज्ञानदेव म्हणे मी चाडे । सद्गुरूनी केले कोडे ।
माथा हात ठेविला ते फुडे । बीजचि वाइले ।[6] (Ch. VI, 492)

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1. Transmision of Power.
2. 1) Restraint or extinction of all outgoing mental fluctuations.
   2) Stilling of the mind emptying of all objective thought content.
3. 1) Settling in one's true self.
   2) Absolute Interiorisation.
4. 1) Identification with instincts.
   2) Awareness confined to objective consciousness—as opposed to awareness of the self that transcends the objective conditions of existence.
5. It is the root of the Universe, the fruit of the Yoga tree .....it is My own nature. (It is Me)
6. Truely a wish has been fulfilled by my guru, for he has laid his hand on my head and the seeds of knowledge have been sown

He again tells :

ऐसे जे काही एक । वोला वुद्धीसी अटक ।
ते द्यावया मिष । खेंवाचे केले ।[7] (Ch. 18, 1420)

Shri Nath Maharaj also mentions shaktipat in his Bhagwat.

पाठी थापटविया मिषे जाण । करित स्वशक्तिसंचरण ।
तेणे अद्वय वोध लक्षण । उद्धवासी जाण प्रकाशी ॥[८] (Ch. 1. 128)

SHAKTIPAT YOGA

The usual yoga is a prolonged process and very difficult to practice. A slight error in the process threatens to result in an immeasurable harm to the sadhaka. In the Shakti-pat yoga, however, the Guru imparts his spiritual power to the deserving disciple and at once clears the way of Union with the Divine infinity-the very purpose of human existence. The transmission of power instantly awakens the Kundalini-कुंडलिनी. The elaborate yogic process of Asana, Pranayam, Mudra-all these now lose their significance as such. The awakened divine power now acts from within; and the sadhaka need only watch as a witness. The Kundalini will get such of the Asanas and Mudras performed as she finds necessary and just necessary. The sadhaka is absolutely safe in the Shakti-pat yoga. With full faith in the Guru the sadhaka has merely to close his eyes and sit. The yogic process gets activated automatically. Precisely for this reason Sahktipat-yoga is aptly called सहजयोग. Once initiated in the Shakti-pat yoga, the sadhaka safely reaches his goal-almost without any efforts. Such is the assurance of the Guru.

SHRI GULAVANI MAHARAJ-DEEKSHA GURU.

Great Gurus, with effective power of transmission, are indeed rare-but are not altogether extinct. Our revered Shri Gulavani Maharaj is a Mahapurusha in the sacred line of such mighty Gurus.

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7. The Lord, under the pretext of embrace, drew Arjuna into an experience unobtainable either by the word or thought.

8. On the pretext of a pat on the back, the Lord transmitted his power to Uddava and instantly there dawned (on Uddava) an awareness of non-dualism.

Nrisimhawadi (नृसिह्वाडी) is the well known sacred place of Lord Dattatreya. In the 19th century there lived in Nrisimhwadi a great sanyasin Shri Narayana Swami-(श्री नारायण स्वामी). Shri Gulavani Maharaj was born in the family that was blessed by this, Shri Narayana swami. In the early years of his life, Shri Gulavani Maharaj received the grace of Shri Wasudevanand Saraswati-श्री वासुदेवानंद सरस्वती, who is rightly held as an incarnation of Dattatreya. It was Shri Vasudevanand Saraswati who richly nursed and nurtured the spiritual life of Shri Gulavani Maharaj. Shri Maharaj had his early training in yoga under Shri Vasudevanand-who left this mortal world in 1914.

Later, by divine design Shri Gulavani Maharaj came in contact with Shri Lokanathatirtha Swami-श्री लोकनाथतीर्थ स्वामी, a Bengali yogin. This was in 1922. Shri Loknathatirth was a great master of Shaktipat yoga. In Shri Gulavani Maharaj, Shri Loknathteertha found a divine disciple. Shri Loknathaterth not only imparted his yoga shakti to Shri Gulvani Maharaj, but also conferred on him the power and the authority to transmit power and ensured continuation of the line of succession. Shri Gulavani Maharaj is today the Deeksha Guru of the mighty Shaktipat yoga.

SAGUNA UPASANA :

The Lord Dattatraya is indeed the first love of Shri Gulavani Maharaj. The Lord is basically Nirguna, yet his realisation is bound to be in a Saguna form. This is just in keeping with the Shastra. The Sadhaka himself being saguna sākār, the final result of the sadhana shall dawn in a saguna form. This saguna swarup represents and manifests the universal divine infinity.

Bhakti, therefore, is the easiest means of final liberation, a regal way of realisation - ज्ञानसाधन. And post-realisation Bhakti is simply a natural manifestation of human feeeling of gratitude. The bhakti in its highest form, tells Shri Gulavani Maharaj, is but an aspect of ज्ञान (knowledge).

In as much as the ultimate divinity is one and the same, the ultimate realisation of all sadhaka bhaktas is identical. Precisely therefore there is no conflict–inspite of differences in the approach – between the various sāmpradāyas. Shri Datta Sāmpradāya is especially eclectic. No wonder, sadhakas from all cults, all faiths, and all walks of life are deeply drawn towards Shri Gulavani Maharaj.

It was at the feet of Ṣhri Vasudevanand Saraswati that Shri Gulavani Maharaj flowered into a great sadhaka Bhakta. Shri Vasudevanand belonged to the great Shankar tradition which is essentially ज्ञानमार्ग – Pathway through knowledge. Shri Vasudevananda,–a devotee, a poet, a philosopher and a scholar of repute–has volumes of rich work to his credit. These are of the highest order of mystic attainment, and yet by devout recitation every verse is able to bestow unexpected favours. In all these works Shri Vasudevanand has simply interpreted the Adwait of Shankar.

Shri Gulavani Maharaj established the Vasudevanand Granthmala and published all the works of his divine master. Releasing these works to the public, Shri Maharaj prays for longing for knowledge–ज्ञानाभिलाषा, in the sadhaka bhaktas. He holds जिज्ञासु–seekar for knowledge -and ज्ञानी–Bhakta–man of knowledge–as the true custodian of any sampradaya. All the same Shri Maharaj is keen to emphasise the significance of Bhakti as an assured means of knowledge. Every living creature is bound to be सकाम-Sakama. As such sakama bhakti is quite natural. There is nothing wrong, declares Shri Maharaj, if one goes to God for refuge with a petition. For submission is the first step in devotion and in due course, one's mind is purged of fear, pride, greed and lust and eventually one does not ask of God what one originally submitted in the petition.

ACHARA-MARG :

The Lord Dattatraya—the presiding deity of Shri Maharaj, is Himself a yogin. Yoga naturally assumes supreme significance in the traditional Datta Upasana. Physical fitness is the elementary requirement in yoga. For Shri Maharaj, yoga is not an end in itself. It is a sadhana for realisation. As such his stress is rathar on the purity than on the fitness. Naturally कर्माचरण[1] and वर्णाश्रमधर्म[2] command his highest attention. Shri Maharaj argues: With a faithful observance of Varnashram-dharma[2] a sadhaka attains चित्तशुद्धी-purification of mind, heart-and he is induced to सत्शास्त्र श्रवण-listening to ordinances of the scriptures This श्रवण-listening-kindles a passion for ज्ञान-knowledge and मुक्ती-liberation. It is at this stage, the sadhaka, through the divine design, gets to a Guru. Now the sadhaka is simply to surrendar and offer unswerving faith and sincere services to the Guru—Whose grace alone leads to final realisation. Mind, alerts Shri Maharaj, all this journey initiates in the Achardharma. The famous Vishnu sahasranama विष्णुसहस्रनाम mentions : आचार्य प्रभवो धर्मः ॥ -Dharma, the Law of life, is action-oriented.

Shri Maharaj is a steadfast ritualist. His own preceptors were sanyasins of repute. He is in his eightyseventh year: and yet he presents a model of Achardharma.

No words can aptly describe Shri Maharaja's reverence for his gracious Gurus, Shri Vasudevanand and Shri Loknathteerth. At Poona a beautiful construction, Shri Vasudev-Niwas (श्रीवासुदेव निवास) stands in sacred memory of these Gurus. Bhajan, Pujan, Keertan and Shastra vivarana fill the busy schedule all round the year. The निवास (Niwas) and the physical presence of Shri Maharaj have immensely enriched the cultural life of Poona.

Shri Gulavani Maharaj has undergone all the hard discipline of a sadhaka. A great devotee, an eminent yogin, he is now a mighty Guru. His affection for his disciples,—nay for one and all—knows no bounds. Shri Maharaj showers his nectarean grace over all without distinction. On the aspirants, howeves he has a keen watch. Standards, he prescribes for them, gradually grow rigid and exacting with the progress of the aspirants.

In Vivek-Chudamani-(विवेक चूडामणी) the great Shankar mentions the three rarest things of life : मनुष्यत्व, मुमुक्षुत्व and महापुरुषसंश्रय. To be born a human being is itself a rare phenomenon. An aspirant individual is another rare event. And finally and conclusively the grace of a Mahapurusha is the rarest fortune. India is an ancient sacred land-where through divine grace we meet a line of succession of such Mahapurushas. Shri Gulavani Maharaj is a mighy Mahatma in that divine tradition.

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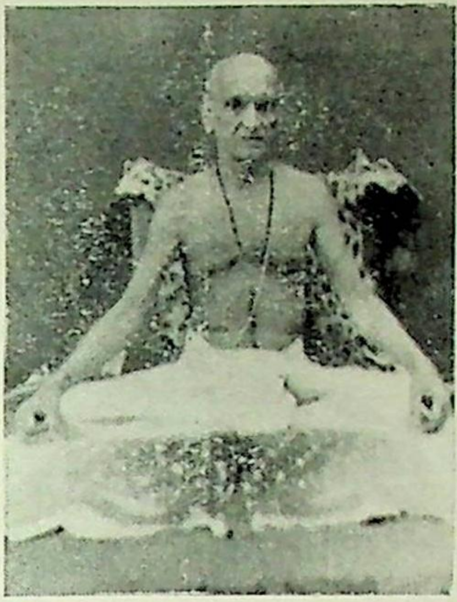
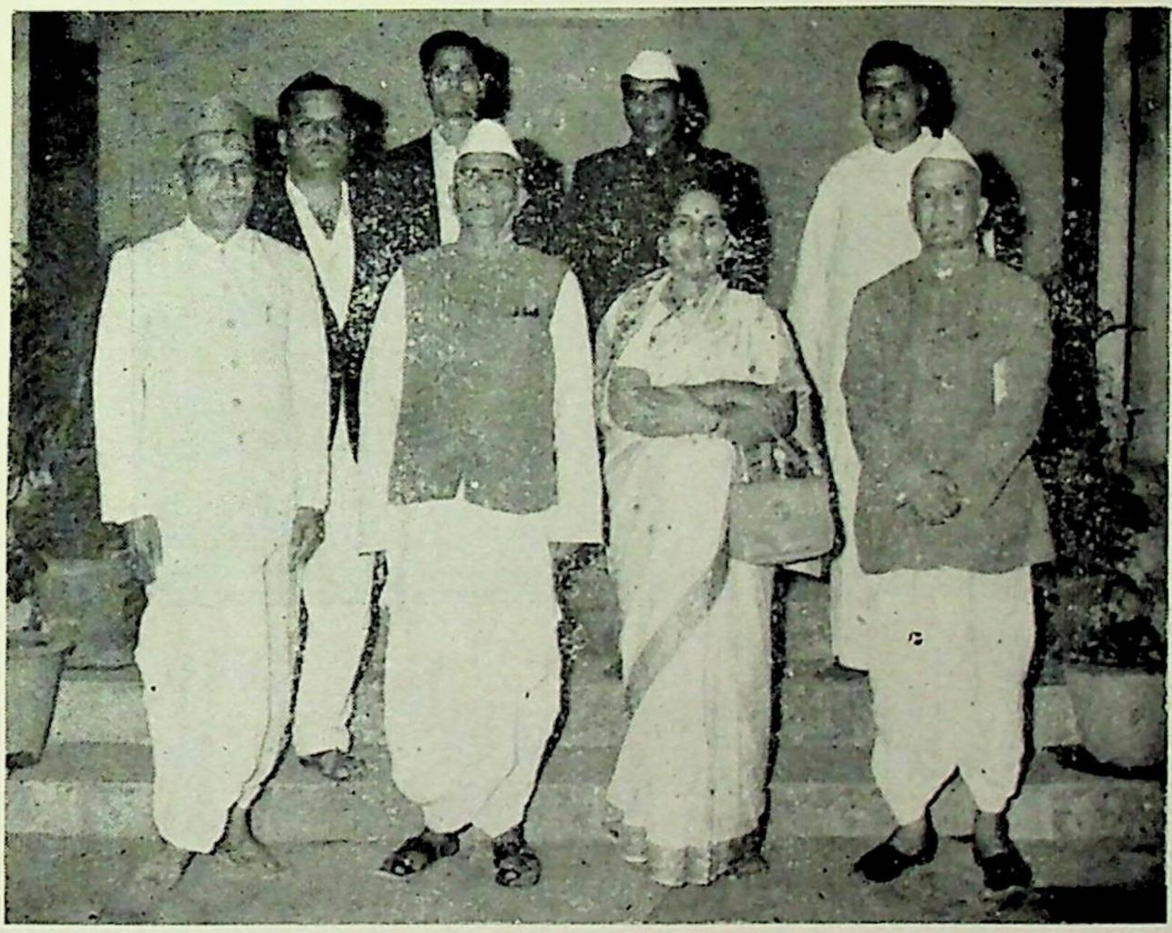
[1] Meticulous, faithful observance of rituals and functions prescribed by the scriptures.

[2] A righteous discharge of duties and functions ordained in the fourfold order of the community.

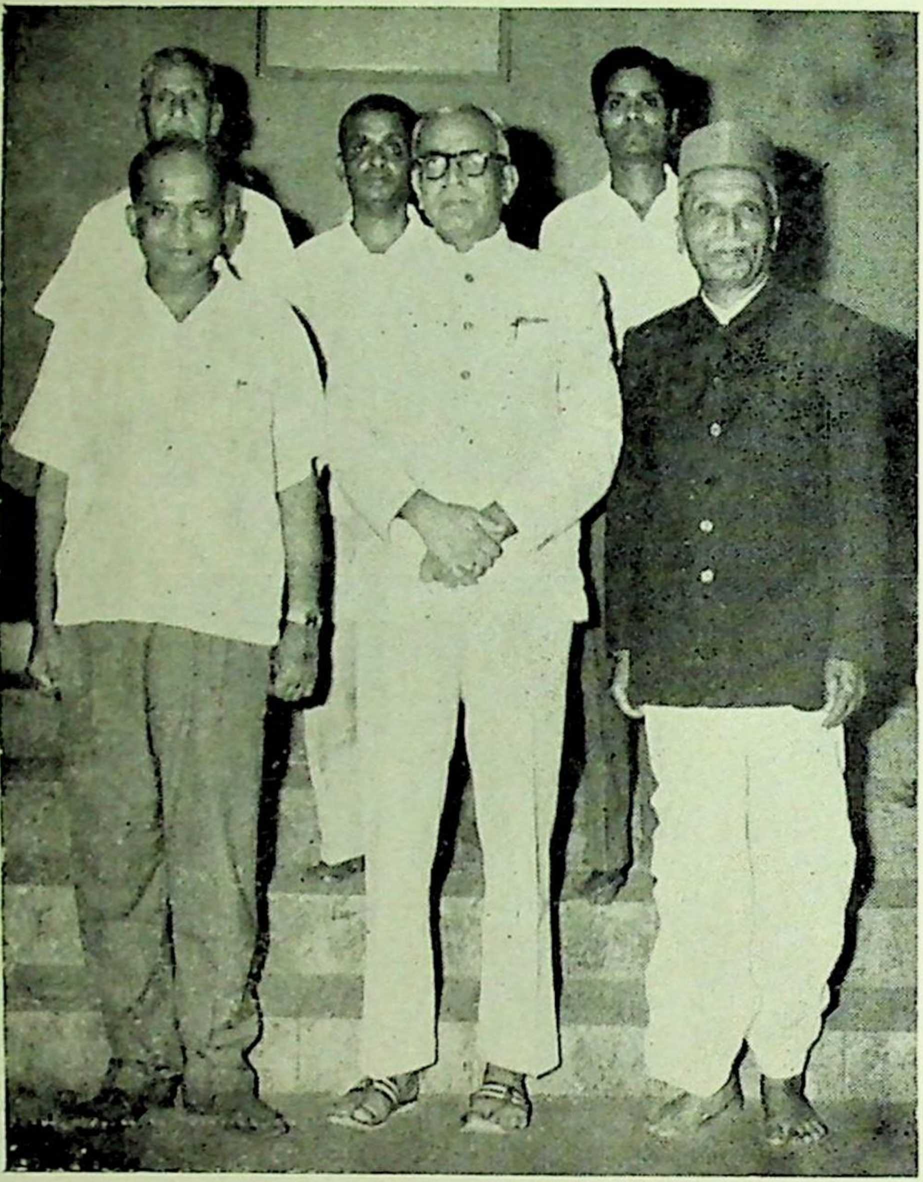
Saint Shri Gulawani, Maharaj, Poona



Who paid visit to Gurudev
Mandir on 28-11-1972



Front Row L. to R. 1) Shri J. V. Parulekar 2) Shri V. S. Page
3) Smt. Page 4) Shri G. D. Saraff
Back Row 1) G. S. Kulkarni 2) Prof. K. D. Tangod
4) Shri Chanda Pai



Front L. to R.

1) Shri D. B. Parulekar 2) Dr. V. K. Gokak 3) Shri J. V. Parulekar

Back 1) Shri G. V. Dharwarkar 2) Shri A. J. Parulekar 3) Prof. K. D. Tangod

The Utility of the Gita in Socialist Society

By

Bishambhar Nath Mehrotra

M. A. LL.B.

Sitapur U P.

Srimadbhagvadgita is one of the most ripe and flavorous fruit of Indian spiritual thought. It has earned highest esteem not only in India but numerous foreign scholars have also been attracted by its universal message. As the colophon at the end of each chapter indicates, the Gita is both metaphysics as well as ethics, Brahmavidya and Yogashastra, the science of Reality and art of union with Reality. Though technically not an Upanishad, the Gita has been given that status and it calls itself as such, since its main inspiration is drawn from those ancient scriptures. A time-honoured sanskrit verse from the Vaiṣnaviya Tantrasāra speaks of all the Upanishads as cows, cowherd's son Krishna as milker, Arjun as the calf, the wise-man as drinker and nectar-like Gita as the excellent milk [1]. While this beautiful metaphor shows the basic unity of the Gita and the Upanishads, it does not preclude the milk of Gita from having a new flavour and a nourishing quality. Our scriptures have idealized the Gita as Bhagwati showering the nectar of non-duality [2], and eulogising it as the Mother (अम्ब). Drawing inspiration from the same tradition, some of our great men in modern times by considering the Gita as their Mother, have been the harbingers of dynamic currents in our national life. To Mahatma Gandhi, the Gita has not only been the Bible and the Koran but has actually been the mother. He declared that after having been separated by his natural mother since long, the Mother–Gita filled the vacuum in his life by being a constant source of solace to him and in times of adversity it has been the chief medium of his inner sustenance. Sri Vinobaji in his Talks on the Gita says, "The bond between the Gita and me transcends reason. My heart and mind have both received more nourishment from the Gita than my body has from my mother's milk. Where the heart is touched, there is no room for argument. Leaving logic behind, I beat the twin wings of faith and practice and to the best of my ability, fly up into the heavens of the Gita. I live and move in the atmosphere of the Gita. The Gita is my life's breath." Many other towering personalities of the present era have also placed the Gita at a very high pedestal. According to Sri Aurobindo, the Gita emits the same freshness and inspirational urge in the modern age as it had done when it was incorporated in the Mahabharat. Its message has always been instrumental in regenerating the cultural heritage of the race and awakening national consciousness. In the words of Lokmanya Tilak it is one of the most brilliant and pure gems among the religious classics of Hindus. Dr. Radakrishnan in his Bhagvadgita says, "The Gita gives utterance to the aspirations of the pilgrims of all sects who seek to tread the inner way to the city of God. We touch Reality most deeply, where men struggle, fail and triumph. Millions of Hindus, from centuries have found comfort in this great book which sets forth in precise and penetrating words, the essential principles of a spiritual religion which are not contingent on ill–founded facts, unscientific dogmas or arbitrary fancies." The renowned western philosopher Aldous Huxley, in his introduction to the Bhagwadgita by Swami Prabhawanand and Christopher Isherwood says, "The Gita is one of the clearest and most comprehensive summaries of the Perennial Philosophy ever to have been made. Hence its enduring value not only for Indians but for all mankind." J. W. Hauer, a sanskrit scholar who served for some years as a missionary in India, calls it " a work of imperishable significance." The Gita has virtually exercised an influence that extended in early times to China and Japan and later to the lands of the west and its translations have been published in most of the languages of the world.

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[1] सर्वोपनिषदो गावो दोग्धा गोपालनन्दन: ।
पार्थो वत्स:सुधीर्मोक्ता दुग्धं गीतामृतं महत् ।।

[2] अद्वैतामृतवर्षिणीं भगवतीम्

In medieval Hindu period also, the Gita had a place of high honour in the realms of religious literature and many commentaries and interpretations were written on it by practically all the Vedantic Acharyas of different sects, propagating monism, qualified monism, dualism, pure dualism etc, by virtue of which it began to be considered as one of the standard texts of the Prasthān-trya along with Upanishads and the Brahma Sutras. Besides the Gita also received reverential attention of many Maharashtra saints like Sridhar Swami, Dnyaneshwar Maharaj, Vaman Pandit etc. It is therefore beyond doubt that the Gita has been treated as a great classic of our race from time immemorial and it still occupies a dominant position in our cultural heritage.

A natural question confronts an inquisitive mind as to why the Hindu race, which had the rare previlege of having such spiritual treasure like the Gita, preceded by ancient heritage, had to suffer consistent downfall for the last about one thousand years. Numerous foreign aggressors invaded us, ransacked and desecrated our temples and idols and looted away vast amount of wealth from our land, but we could not withstand their onslaughts. Other foreign races ruled over us for centuries and imposed their own cultures and languages, thereby making us weak, servile and pauper. Numberless people of our race were forced and induced to change their own religion. History bears witness to the golden days when our culture and civilization had spread by peaceful means throughout Ceylon, Thailand, Cambodia, Indonesia and many other countries of South-East Asia, which, by strange irony of fate, turned our fortunes upside down, ultimately sqeezing us in hapless state within the frontiers of India and Nepal. A mighty man of our own race gave Buddhism to the world, which itself was later on ousted from the land of its birth and we consequently ceased to have any cultural and emotional links with our own brethren abroad. Do not these adverse historical trends call for some probe into the causes which led to our contiuued downfall and degradation ? Why our race suffered persistent set-backs when we had been proud possessors of such rich treasure like the Gita, which presents a unique message of social ethics on the solid foundation of scientific metaphysics ? If there is any sense in the last verse of the Gita[3] with its intrinsic socio-ethical implications and had sincerely

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3. यत्र योगेश्वरः कृष्णो यत्र पार्थो धनूर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥

adhered to its high ideals of Karma Yoga with call for unity symbolized by Yogeshwar Krishna along with might symbolized by Arjun the archer, could our race have been the victim of such catastrophic downfall, specially when it has been the subject of deep faith and veneration of our ancestors? If our religious leaders of the past era had bestowed right emphasis on the intrinsic message of the Gita in the context of social good, could there be the possibility of such disgraceful disease like untouchability, relegating our religious ideals merely to the kitchen? Is it not a paradoxical phenomena of nature that a race, whose ancient seers and sages, relayed through self-revelation bold messages of non–duality and cosmic unity, should have developed the blot of untouchability as a part of its traditional religion, with solemn sanction accorded to it even by many so–called spiritual gurus? In our modern times as well, if our leaders of society and youths are inspired by the lofty ideals of self-less devotion to duty, could there prosper such unprecedented wave of corruption and indiscipline, which has reached malignant proportions from top to the bottom in our political and social life in the post–independence period of our country?

It would be worthwhile to note that the Gita is significantly non-dogmatic about the four–fold division of society and in verses 41, 42, 43 and 44 of Chapter XVIII[4], the activities of each of the four classes are described in the light of human quality born of their nature and not merely by birth. Even Manu did not treat varṇas as rigid castes, but considered them to be elastic divisions based upon psychological factors in men. The four-fold order of society is not peculiar to Hindu society and it is really of universal application. This classification depends on types of human nature, which are not always determined by heredity. The Gita hardly supports the existing social order of Hindu society with its rigidity and confusion. According to Dr. Radhakrishnan, the Gita depicts only four broad types of nature and answering to them are four kinds of social beings. The four classes are not determined by birth or colour but by psychological characteristics, which fit us for definite functions of society. Mr. Gerald Heard in his book "Man the Master" reminds us that the Aryan Sanskrit sociological thought, which first defined and named this four-fold structure of society, is as much ours as India's. The Gita holds[5] that quality and capacity are the basis of functional divisions. The central theme emphasised by the Gita is renunciation of selfish desire and not renunciation of the world. In the context of medieval history of India, it can be safely said that the downfall or our race had been due mainly to over-emphasis given to renunciation of the world, thereby weakening our political, social and economic structure. And if we cast a glance at the pre-independence era of our country, we find a dynamic upsurge in our national life with the advent of Lokmanya Tilak and many others, who put the Karma Yoga of Gita on a high pedestal as a dominating source of inspiration for the regeneration of the entire nation, culminating in national independence after centuries of slavery. The post-independence period, however, in consequence of newly acquired power, the Karma Yoga ideal of non-selfish devotion to duty, received a rude set-back, generating in full force the evils of selfishness and self-aggrandisement, which are virtually eating into the very vitals of Indian polity. And paradoxically enough, all this is happening along with wide publicity of the Gita literature and Gita Jayantis.

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[4] ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ।
कर्माणिनि प्रविभक्तानि स्वभावप्रभवैर्गुणै: ।। 41
शमो दमस्तप: शौचं क्षांतिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ।। 42

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ।। 43
कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ।। 44

Such paradoxes, however, appear to be usual features of human society-the latest in our country being the emergence of Mahatma Gandhi, whose experiments of spiritual ideals in political field had been a unique phenomenon of world history, resusciating the nation from centuries of slumber. In one aspect it can be said that he surpassed even the preacher of the Gita in so far that he renounced ideologically at least the principle of violence for the achievement of political objective, which, in face of the stakes, scope and magnitude of confrontation, bear no resemblance with the situation that ended in the battle of Kurukshetra.

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५) स्वे स्वे कर्मण्यभिरत : संसिद्धि लमते नर : ।
स्वकर्मनिरत: सिद्धिं यथा विन्दति तच्छृणु ।। XXIII-45

Even the ideals of such a great man have so soon been forgotten by most of us and particularly by many of his erst-while followers. Although millions are spent in celebrating his centenary all over the world, his memorials are constructed at numerous places and his name utilized for election purposes with unabated gusto, but there is little impact of his ideals of self-negation and truth in the daily life of his so-called followers. The high moral rectitude that Mahatma Gandhi insisted on in every one of his followers has been conspicuous by its absence after his death. And tragically, his high ideals, on the other hand, gave rise to the tendency of moral arrogance on the part of our leaders who started preaching sermons to every one else on national and international behaviour, but their personal character has often been suspect.

There can be therefore no wonder that Gita ideals too have proved to be dead letters despite wide publicity of Gita literature. Such kinds of mutually contradictory currents are more or less natural among human beings,who are swayed generally by motives of mundane gains rather than by noble ideals. Such is the type of human nature that,forms and rituals gain automatic eminence in daily life rather than high spiritual ideals. All the same, it is also an unrebuttable truth that healthy social structure can be constructed only on the foundation of noble ideals of its foundational constituents. If the ethical levels of public workers, public servants and ordinary citizens are low, the governmental structure erected over this poor material cannot possibly usher in peace and prosperity in the nation. It appears therefore necessary for us and more so for our political and religious leaders, to reassess the importance of the Gita message in the context of our historical and social backgrounds. There had never been any dearth of worship of Krishna and other Gods in our past period and in spite of that if India had to suffer slavery and domination of foreign powers despite all that, then surely either there must have been some lacuna in our understanding of this great scripture or we had virtually failed to translate its true tenets in our social and national life.Very rightly, that fiery monk,Swami Vivekanand was constrained to remark that no religion on earth preaches the equality of humanity in such lofty strain as Hinduism, and no religion on earth treads upon the necks of the poor and the low in such a fashion as Hinduism. Religion is not at fault, but it is the Pharisees and

Sadducers. Divorced from the spirit, the form becomes rotten and dead-and this has unfortunately been the fate both of Gita and Gandhi, excepting of course some periodical resurrections.

The nation, therefore, needs dynamic re-appraisal of its national values in pursuance of its ideal of evolving a healthy socialist society in our country. Unless the ideal of self-less service inspired by spiritual outlook percolates in the social consciousness of our body-politic, the Gita will ever remain only ineffective scripture of traditional reverence. Tilak has rightly remarked in his introduction of his "Gita Rahasya" that it has not been written as a pastime for elders to pass their time in old age or to forsake the world. The Gita's main message of Karma Yoga as skill in action (योग: कर्मसु कौशलम्), which implies self-less performance of one's own prescribed duties, has potential seeds to elevate not only the individual but also the nation. If people in general and more specially our political leaders and government servants, who, in the present hectic rush of concentrated nationalization, possess the reigns to mould the entire social and economic trends of the society, are inspired by the Gita message of selfless service and practice in their daily life, the entire social structure can be made healthy and conducive to a hopeful future for our millions. Judicious assimilation of spiritual wisdom and work in the daily affairs of practical life can alone regenerate not only the individual but also our national character. If mere verbal repetition of scripture and orthodoxical performance of rituals could usher in heavens on the earth, then our nation would not have been the victim of continued degeneration right from the middle ages down to the post-independence period. Swami Ranganathananda of Ram Krishna Mission, in his article "The Philosophy of Democratic Administration" (Prabuddha Bharat, Dec. 1971, P.497)has very aptly remarked that as followers of the Gita, the western nations are more advanced than we in India. All political growth of man involves an expansion of ethical awareness in varying degrees beyond the limited biological family group and the manifestation of the spirit of service as its by-product. The general absence of this spirit of service in India is evidence of our political and ethical illiteracy, in spite of our talking high philosophy and religion and politics. As a result we have bundles of opinions and beliefs, which we never care to deveop into lived convictions. We have yet to realize that opinions and beliefs are sterile and it is only when we develop some of them into lived convicctions that we achieve the character efficiency of manliness, with the power of impact on the social situation around us. This is dynamic goodness unlike the static ineffective goodness, what is called goodi-goodi-ness, which is such a prominent characteristic of most of our people. This is the result of our people's putting the cart before the horse in the field of religion. We resorted to higher ideals of religion consisting of the struggle for saintliness before we had built the base levels of religion through the struggle to achieve manliness. Swamiji's exposition and exhortation demands a respectful response in the shape of self-analysis and dynamic inner change on the part of our administrators no less than of our legislators.

In the evolution of socialist society in our country aiming at the all-round development of all its citizens, the above-noted social aspects of religion require to be implemented in true sense. For the welfare state of socialist pattern, dynamic goodness, founded on ethical values and spirit of self-less service, are the indispensable prerequisites for those people who hold the reigns of the government. Discharge of one's own duty in proper and unselfish manner should be the obligatory ideals of all the citizens, more specially for those who run the vast governmental machine. The main reason of increasing frustration in modern India is that we have forgotten our duty and are too cautious towards our rights. This wide-spread irresponsible tendency among us now-a-days, has resulted in acute tensions and consequent failure in every walk of life with their by-products of corruption, nepotism and inefficiency. Giant public ventures can ill afford to usher in genuine happiness to the people, if their foundations lack spiritual-cum-ethical stamina. The ideal of real human happiness can be feasible only when it is the product of harmony of material as well as spiritual advancement. Any lop-sided stress on any of these two essential aspects of human endeavour will inevitably unleash tragic social reactions detrimental to a harmonious evolution of humanity. Recorded human history is replete with instances of gigantic social reactions resulting in the downfall of races and nations and the latest is the contemporary achievement of extraordinary material affluence of the west with lop-sided stress on scientific and technological development divorced from spiritual and ethical values, which have already generated reactions threatening the very future of human race.

Some such sort of apprehension involving a possible global havoc must have impelled our Prime Minister Indira Gandhi, when, recently inaugurating the Third Asian International Trade Fair at Delhi, she pointedly cautioned the nations to guard against environmental and psychological effects of classical industrial revolution, which had the insidious seeds of making people to a life of ease and fall prey to other evils of an acquisitive society and emphasised the need of evolving an egalitarian and modern society without abondoning the values of India's ancient culture and civilization.

Basically the Gita does not emphasise any particular religion or propogates any rigid theology, but it repeatedly emphasises the concept of "DUTY", the proper performance of which with detachment, can bring salvation not only to the individual but also prosperity to the entire nation. The Gita tells us the correct way to discharge our duty in proper manner so that we may become fearless and successful. It gives us the clarion call in its verse 46 of Chapter XVIII[6] to the effect that He from whom all beings arise and by whom all this is pervaded—by worshipping Him through the performance of his own duty, does man attain perfection. The Gita does not preach to renounce the world but guides us towards perfection in our daily life. The unique value of the Gita is not so much in its being a full-fledged metaphysical treatise as in being an ethico-spiritual guide to living—individual and collective. The Gita, as such, offers ample source of inspiration to the architects of socialist society in India and it is the solemn duty of all of us to offer this heavenly nectar churned out by our ancient seers at the feet of Mother India.

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6. यत: प्रवृत्तिर्मूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धि विन्दति मानव : ॥

Universal God

1

You are Lord of all !
You work in near places and you work in far places,
In the farther stranger landscapes of all spaces.
You are Lord of Shakti and Sristi.
You are outside none, present unperceived to all due to Maya.
You are in the hearts of all,
Only man is to have faith in himself and then in God.
One who has no faith in himself can never have faith in Lord.

2

You are manifest in countless constellations of fiery suns
Your everlasting love of creation;
Your mind has leaped beyond the cosmic fringes of far lonely stars,
to vision new universes of vivifying light;
In your spirit, awaiting your animating word,
lie the ethereal forms of infinite possible worlds.
And if ever you had dreams what inscrutable imagery !
Large eternal world without beginning and without end
You are a Great-magician of transcendental glories.

3

And as you dwell in farther,
so you dwell in the near and the small.
(Anoraniyan mahato mahiyan)
You are the primal cause of all creation,
immense, incomprehensible, a festival.
Where your quickening spirit ever stirs in those marvellous realms,
that are forbidden to man's magnifying glasses,
The atoms are places, and pearls as big as suns,
there move the primal energies of things,
There somehow are born the children of God.

4

Oh that we know the magic bridge that runs
between your thoughts and the seeds of all things,
Yet we acknowledge in humility that the secret of creation
would not be safe in our self serving-hands.
And even if science says the secrets of the mysteries of the universe
in its own idiom,
You dare not trust more power to hearts
that consist not of love !
You must be loved in all things of all your creation,
even in all your doings,
And this the Law of Nature commands.
You alone are perfect love !
You are Lord of all ! !

5

What matters then when on this chip of earth,
I lay down my head to sleep ?
Your spirit envelops me, permeates me as sunlight a crystal sphere,
The heavenly peace falls upon my mind,
as silently, as ceaselessly as moon-beams on still waters,
The magnificence of the star strewn, firmament quiets my too active mind.
The heavens' ineffable serenity infects me
with irresistable calm,
You are my invisible, everpresent Friend, Philosopher and Guide.
In peaceful sleep my soul departs
somewhere to live in your mysterious care.
O Lord adored and sought in every clime,
By every faith, you are the final truth,
The selfless self, and Brahman the Absolute.

By

K. S. Ramakrishna Rao

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The Son of Spirit

I am a boy
I like a paper-boat or any semantic toy.
'Love' Christian or non-Christian
would still be 'love'.
In the darker continent or the whiter one
if only it is 'love'.
Love of life or Life of Love
Resurrect the dead familiar word.
Cover no more a real strife.
Oh Dove of the Supramental skies!
Kindle the flame in the worldly-wise.
Let the Son of Spirit arise.

—D. R. Bendre.

Summum Bonum in Śamkara.

Prof. B. R. Kulkarni

Śamkara is no mundane luminary,to use a phrase from Jean Paul, but the whole solar system shining at once. We have in him a splendid specimen of philosophy and mysticim. He is one of the greatest intellectuals who combines in himself poetic melody, philosophic profundity and mystical heights. As his commentaries on the three foundational texts bear eloquent testimony to his rigorous logic and heights of thinking, his devotional compositions reveal how great an emotionalist he was and how all his emotions were purified and consecrated to the service of God. When we study this monistic–devotionalistic philosopher, we would see how *Advaita Bhakti* is no longer a contradiction in terms but remains a truism; and devotionalism can go hand in hand with monism.

The main tenents of **Śamkara's** philosophy are that the absolute or *Brahman* is the only reality, that there is no difference within it or without it, that the multiplicity that we see is only an appearance on the *Adhiṣṭhāna* of *Brahman* and the self rid of nescience or *Avidyā* is identical with *Braman.* With this identical philosophy, the *Summum Bonum* would be being identical with *Brahman* : *Brahma bhāvasca mokṣaḥ*. It is the *Parama Niḥśreyas* or *Parama Puruṣārtha.* For him who sees Atman every where what difference can ever remain, asks the absolutist. Philosophers may fight among themselves, but a mystic who has attained to a unitive experience fights with none.

Śamkara holds that all the **Upaniṣads** proclaim that final release results from *Jñāna* or knowledge : *Jñānad mokṣa iti, sarvopaniṣadām siddhāntah.* The **Bhagavad Gītā**, he finds, also teaches the same thing. *Tasmād Gitāsu Kevalādeva Jñānād mokṣa-prāptiḥ na karma - samuccitāt ;* only by *Jñāna* one gets liberation and not by a combination or synthesis of actions. The same idea is reiterated in his commentary on the **Brahma Sūtras.** *Sadyomukti Kāraṇam ātmajñānaṁ :* Knowledge of self leads to instantaneous liberation. Here we should note that *Jñāna* does not mean verbal knowledge or even intellectual conviction, but *Jñāna* is mystical realisation of self as self. *Jñāna* is spiritual illumination, as Gurudev Ranade points out. It is abiding in one's own form. *Jñāna* is direct and intuitive experience and is termed *Sākṣātkāra.* **Prof. Hiriyanna** says : When once *Jñāna* arises, it does of itself dispel *Ajñāna* and the simultaneous revelation of spirit in all its splendour is *Mokṣa.* In Platonic fashion, we can say that when one has the vision of the Sun of Reality one becomes automatically free from the play of shadows. The ultimate Reality is only *Prakāśa* and no *Chāyā* lingers there.

Self-realisation can be experienced in this life. Of the three types of liberation we comes across in the **Brahmasūtras, Bādari** advocates *Kramamukti* or progressive liberation, and Jaimini *Videhamukti* or liberation after death while **Bādarāyaṇa** upholds *Jivan-mukti* or liberation here and now. To **Śamkara** liberation is not hypothetical, something to be achieved hereafter but a veritable reality to be realised during this very life.

Śamkara futher points out that those who worship qualified *Brahman* are blessed with lordly power and freedom from sins. But for those who resort to *Ahamgrahopāsana* or meditation on self as self there arises the *Vidvadanubhava* or unitive experience where the truth of the statement that *Brahman* alone is real is experienced.

It must be made clear that *Mokṣa*, according to **Śamkara**, is not a state to be newly attained. But it is the very nature of the self or Atman. 'Thou art pure, thou art enlightened and thou art collyrium-less' is the lullaby of **Madālasā** which we read in the **Bhāgavata.** *(Śuddho' si, Buddho' si, Niranjano' si). Mokṣa* consists in the realisation of our innate nature which is concealed because of our ignorance or *Avidyā.* 'Back to our original nature' should be the motto of every *Sadhaka.* All that is necessary is to remove the veil of ignorance so that the self shines in its own native light. And this is the justification for the enjoining of the moral and the spiritual discipline, namely for the removal of nescience so that the self abides in its own nature. Thus it is only in a metaphorical way that we speak of the self attaining to *Mokṣa.*

The *Jivanmukta*, **Prof. Hiriyanna** says, has two phases. It is either *Samādhi* or mystical union with *Brahman* or it is *Vyutthāna* or reversion to the mundane life. When the saint comes back from the *Samādhic* heights to the common life, he is no longer under the spell of the worldly attraction. We find a parallel to this in **Plato** and **Aristotle** when they hold that contemplative life is the supreme felicity for man because in such a life man lives the life of God. But such an ideal sage can not live for himself. He has to come out and work for social good. Both Plato and Aristotle prescribe social duty for an enlightened person for the welfare of fellow beings.

The released soul is beyond all pairs of opposites (*dvandvātita*). He is equanimous (*sthitaprajña*). When one visualises unity of spirit every where what grief or what infatuation can there ever be for one ? He who sees all beings in Himself and Himself in all beings dislikes none. He loves others as he loves himself because the same divine principle he visualises in others as in himself. Here we have the dictum of '*Love Thy Neighbour*' not only in its social coloring but in the spiritual sense as well, because the saint sees every one as the manifestation of divinity and as much cherishes love and respect for all. What better enunciation of '*Love Thy Neighbour*' can we have than the one in the **Bhagavad Gitā** : He who loves all as himself in pleasure and in pain– he is considered, O Arjuna ! as the perfect Yogin (VI. 32).

Usually **Śamkara** is charged with preaching quietism as he advocates contemplation as against action. But a life of contemplation is not quietism. It is the very opposite of it. Let every *Sādhaka* search his own mind when he is contemplating. What an enormous effort he has to make to control the mind and to make it tranquil. Every moment his mind is almost bombarded by an inrush of ideas and his meditation is disturbed. And a great effort ensues to drive away the evil ideas from the mind and fill it with the name of God. So a life of contemplation is an incessant, intense and internal activity. When *Śamkara* advocates *Karmasanyāsa*, we should understand by that term renunciation of the fruit of action and not action itself.

A ticklish question is many times raised. A *Jivanmukta*, it is objected, becomes super–moral. He is beyond good and evil. He becomes averse to moral considerations and loses sight of values. But this charge is baseless. A *Jivanmụkta*, on the contrary, is an embodiment of the highest virtuous life. To attain to moral development he need make no conscious effort. As he reveals the moral ideal through every one of his acts, he becomes the embodiment of the moral standard to others. His sweet will forms the moral code, says **Jnāneswra**. Here in his case the moral ideal and the moral standard coalesce. Or as Aristotle says : virtue becomes a permanent quality of his will, a habit acquired by free activity; whatever he does is necessarily moral. He is not shaken by external calamities as his mind is rivetted to the Eternal and the Imperishable. His actions exhibit an exercise of perfected virtue.

This life of perfected virtue, **Kant** calls the ***Bonum Supremum*** or the highest good. Happiness should automatically follow such a righteous life, though aiming at happiness forms no part of the motive of the saint. Virtuous life plus happiness Kant terms ***Bonum consummatum*** or complete good. A universe where every virtue gets the deserved happiness will be definitely more valuable than a universe where no happiness accompanies virtue. This, however, does not mean that happiness determines the worth of virtue. Happiness or no happiness, virtue alone is intrinsically good and thus the ***Bonum supremum***. Happiness from Kantian point of view is morally value-neutral. It gives psychological satisfaction and this extra-moral element is included in the ***Bonum consummatum***.

When such a perfected mystic leaves off the mortal coil, his spirit merges in spirit, and he does not return: ***Anāvṛttiḥ Śabdāt, anāvṛttiḥ śabdāt.***

—x—

Yama Niyamas in Pātanjala Yoga

—Dr. J. M. Patil,
Aurangabad.

To a student of **Yoga** Philosophy, the *Yama* and the *Niyama* appear as a stumbling block and he is confused at the exact position they occupy in the philosophy. Even though **Yoga** is defined as the control or suppression of the operation of the mind, it aims at a balanced development of the body-intellect-mind complex. The *āsanas* or postures aim at the physical wellbeing, while *prāṇāyāma* or controlled breathing aims at the mental health. Are the *Yamas* and the *Niyamas* essential for one whose purpose is only the physical health and who thus resorts to the *āsanas* as a means of the same ? Or are they meant for one whose object is to reach the final goal of *Samādhi* or Trans-consciousness ? The confusion is more confounded when one notices that the **Hatha-Yoga-pradīpikā**, a standard text on **Hatha-Yoga**, has only six constituents of **Yoga** viz, *Āsana, Prāṇāyām, pratyāhāra, dhāraṇā, dhyāna* and *Samādhi;* the first two viz, *Yama* and *Niyama*, included in **Pātanjala Yoga,** are dropped. Thus, the question arises as to whether they are a " must " to **Yogic** practices or they are optional ? Again the **Pātanjala Yoga** enumerates *Yamas* and *Niyamas* as five each while the **Smritikaras** such as **Yājnawalkya,** etc. declare them as ten each. There is again a variation in the enumeration of these ten *Yamas* and ten *Niyamas* amongst the **smritis** themselves. The *Yamas,* according to **Smritikaras,** are indispensable for a good and disciplined life while, the *Niyamas* are optional according to them. In **Pātanjala Yoga,** *Yama* and *Niyama* are stated as the first two constituents and hence the orthodox scholars believe that they are the stepping stones for *Yoga* pratices and the later *aṅgas* such as *āsanas, prāṇāyāma,* etc., should not be resorted to unless an individual has mastered *Yama-niyamas.*

The *Yamas*, according to **Pātanjala Yoga sutra** (II–30) are (i) non-violence, (ii) truth, (iii) non-theft, (iv) non-addiction to sex and (v) non-hoarding. The *Niyamaṣ* (P. Y. S. II–32) are stated to be (i) Purification, (ii) Satisfaction, (iii) Penance, (iv) Study and (v) Submission to God. On closer observation one notices clearly that *Yamas* are social obligations while *Niyamas* are individual requirements. *Yamas* are more external and physical while **Niyamas** are more internal and mental.

Whether they are indispensable and if so, what should be their limitations is a controversial problem. At the outset it appears that they are optional and not ' a must ' in the way they seem to be, as the extremist attitude of the othodex scholars is out of question in the age we live in. The reasons are clear. Firstly other texts of **Yoga** do not mention them at all. Secondly the physical and mental disciplines cannot necessarily be achieved only through the ordained means, but can be reached through other means also. Thirdly, **Patanjali** himself states in earlier **Sutra** that the final goal of **Yoga** can be achieved through perfect submission to God. (P. Y. S. I-23) Again, it is experienced that a person whosoever has a strong desire to practise **Yoga** and starts on the path, feels the necessity of certain preliminary observances himself for his personal development as soon as he makes progress and without the name of *Yama* and *Niyama*, practises them. Thus they are dispensable and indispensable from the angle one looks at them. But the limitation is only a matter of reasonable sense, based on personal capacities and circumstances. Let us take only the case of non-violence, the first of the *Yama*. According to the ancient lores non-violence is the attainment of the physical and mental state of an individual wherein every body who comes in his contact looses all enmity and violence. As described in the **Purāṇas** and other old texts, the sages who practised penance attained non-violence to the extent that, in their presence serpants and mangoos played together, the lioness fondled with affection cub of an elephant and the tiger had a friendship with a deer. Such a high degree of non-violence is simply impossible in the practical life, that we live in today. Moreover, the non-violence is threefold-physical, mental and oral. If one believes that one should not practise **Yoga** because it is impossible to attain non-violence either in the initial stage or in the final state, then the utility of **Yoga** itself has ended. But this is not reasonable. **Yoga** has to be practised and the *Yamās* and *Niyamās* have their due place in **Yoga.** The limitations will have to be decided on (1) personal capacities, (2) guidance of those well-versed in the science in its two fold charactor viz, theory and practice and finally (3) the circumstances. In short what **Manu** has stated in II, 6, 12 with reference to *Dharma* can well be remembered with profit in case of *Yamas* and *Niyamas* viz, (1) Science, (2) Conventions, (3) Conduct of the good and (4) One's own satisfaction. Much can be said and the topic can be explained to a large extent having recourse to its various details and prescription, description and the subscription of the various texts on many a point; but the personal limitations of the author prevent him from such an endeavour.

By way of a passing remark the author is tempted to state that except for the last *Niyama* viz., perfect submission to God, all the other *Yamas* and *Niyamas* are most " secular " in their theory and practice: some of them are social such as non-violence, truth and non-theft, one viz celibacy is physical and non-hoarding is socio-economical. Out of the four earlier *Niyamas*, penance, study and purification are individual while satisfaction is the universal need of the day.

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> If you cannot delivar your heart immediately to God, then at least do this: think of God at least for a moment during the twenty four hours of the day. Then every moment you will spend in the enjoyment of God's happiness, will be of help to you in taking your mind away from sense.
>
> —*Gurudev Ranade*

Moral Effort and Divine Grace.

By

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One of the significant problems of moral philosophy is to take cognizance of moral aspiration of individual being to know, become good and at the same time to persist in constant endeavour of moral perfection and consider whether human beings as they are constituted individually and collectively can attain that perfection by personal effort alone. In the history of moral philosophy, Rationalists on the one hand and Humanists on the other hand have held the view to the effect that moral effort to perform good action and consequently to become good is adequate enough to achieve perfect individuality and harmonious society. Reason and moral sense alone contribute towards knowing and acting discriminately the good while rejecting the evil. Rational knowledge and benevolence are according to them largely providing the necessary instrumentation for moral activity for individual betterment and collective welfare.

In present article I will attempt to show that reason, moral conscience and benevolence are by themselves insufficient and that they demand their fruition in more comprehensive aspiration to identify with Divine will and omnipotence which alone is truly abiding and manifesting power sustaining moral effort. In Vedānta the Supreme Reality is described as Sat, existence, Chit, consciousness and finally Ānanda, bliss. It is the salient characteristic of moral activity that its agent aspires to get perfect joy and bliss. Therefore the individual self which strives for perfect joy seeks inwardly for supreme bliss which is verily Divine. In moral effort alone an individual seeks to be persistent and yet urging for universal benediction.

What is the meaning of moral effort ? Moral effort means an aspiration for the knowledge of good and the will to implement it into action. Attempts have been made to emphasize on one aspect of moral effort at the cost of the other. The Socratic doctrine of virtue being regarded as knowledge is an instance to the point. It appears that Socrates did not take into consideration the volitional aspect of moral activity with the result that the concept of knowledge remained universal and abstract, not accessible to individual will and experience. In a sense everybody wants to be good but unfortunately everybody does not know the true objects expressing qualities which are said to be good and that everybody does not possess the power and capacity to follow and embody those qualities. Everybody wants pleasure but which objects are capable of creating lasting pleasure and happiness is known to few of them.

With the emphasis on the volitional aspect of moral effort the cognitive aspect is not to be ignored for it is through cognition that judgement of choice assumes the form of insight and understanding. Doing and knowing are intimately related and although the inspiration of moral effort is individual perfection, the instrument of action is cognition and planning made by Antaḥkaraṇa or the instrument of knowing mind. Moral effort requires nurturing by proper meeting of moral ends and knowledgeable means. In moral endeavour the unique role of intellectual thinking cannot be brushed aside. Man is not only moved by conscience but guided and persuaded to act by enlightened motive-force. When there are many alternatives open for selection before moral agent suitable alternative is selected by knowing its nature and essence, qualities and relationship with circumstances and environment. Thinking involved in the act of discrimination may be incomplete and imperfect but as it is it produces its respective influence on action performed by the agent. The memorable words uttered by Jesus Christ from the cross, " O Father, forgive them for they know not what they do", imply the value of knowledge in case of praise and blame.

Moral Action and Pleasure :

Knowledge and will are interrelated in course of moral discrimination, but so far as moral action is value-oriented moral action is rooted in affective state of mind and personality. Man is pleasure seeking animal and when moral effort ceases to give pleasure, joy and happiness to moral agent, it loses its motivation and affective value in frame of human mind. Good is at times identified with pleasure. In Bhagavad Geetā Arjuna is feeling actute pain when faced with hostility and consequently fatal death of his brethren on the battlefield of Kurukshetra. Every man, great or small in status,aims consciously or unconsciously at pleasure in pursuing ends of life. Now this view known as psychological hedonism is widely criticised for overlooking the distinction between 'is'and'ought' which is the quintessence of moral activity as distinguished from animal activity. Inspite of the force of the criticism the merit of this view is the emphasis it lays on the value of satisfaction, pleasure and happiness. There is no action which is entirely devoid of the motive of pleasure, immediate or remote and the only alternative left out for moral agent is that of heightening the quality and object of pleasure and joy ingrained in the content of action.

It is not possible to ignore and bypass the inherent nature of human being which is essentially to follow joy and bliss and to reject pain and evil. Now if pain and evil are just opposite of the inherent human nature then goodness is verily the nature of human being. This is why a good action is selected and performed for its own sake whereas an action meant to do evil either to one's own self or to other persons in case of sadist intention or a wicked man sabotaging, is performed for ulterior reasons known to the agent alone or to the group of evil doers. When people tell lies, cheat and deceive other persons, bear false witness and connive at things they have certain reasons for doing such actions and they expect certain consequences to happen out of them which again are connected with certain other manouvred and intriguing events. It is a vicious chain of events with a hypothetical ring encircled. As opposed to the hypothetical nature of evil action a good action is performed for its own sake without expecting any favourable consequences out of it. Love, truth, benevolence, courage and faithfulness are practised for their own sake and they have their inherent worth or value.

Moral action and inherent worth :

Good act is done for its own sake whereas evil action is performed for avowed or implicit motives. It is true not only in view of activity but in view of experience too. There is an experience where a will is felt to be directing on its own accord and moving individual to follow its dictate. The import of categorical imperative lies in formulating the experience of willing self which is beyond vital desires, expectations, passions and ambitions. Inspite of the fact that such an imperative is devoid of sensuous and vital pleasure it has an authority of moral law and impersonal obligation.

But when we examine the nature of moral effort closely we come across acts of obligations, ill performed and implemented imperfectly on account of incomplete knowledge and incapacity. Although man knows and feels the worth of keeping the promise and progressing on one's own line of action, he fails in effecting the promise and fulfilling the plan chalked out for action. A person decides in principle to pay off the debt incurred by him and still he meets with many obstacles in way of maintaining his choice. There are indeed such judgements which are perceived and wilfully selected by an individual looking to its merit and worth and yet its action is suspended owing to its ill effect and lack of power to implement it. In this way judgement of choice and judgement of implementation or insight go together and although in practice it is difficult to distinguish the two aspects of activity, it is noteworthy to understand it for recognising the intricasy of moral effort in human life.

Saint Augustine in his "Confessions" narrates many incidents where he was adamant in choosing the right course of life in view of divine origin of the world and aim of life and where he fails miserably in carrying out the dictates of the conscience. Mahatma Gandhi confessed his inability as 'Himalayan blunder'. in his Autobiography a course of action which he forcefully launched but withdrew after realizing its loophole. Many leaders and war-heroes are witnesses to the spectacle of initiating a line of action and later on changing it. There are two reasons for such suspension and probable failure, (1) There is clear perception regarding the ends of life but there is an inability on the part of the agent as regards its practice and implementation and (2) Regarding ends there may be unanimity but moral agent may select inadequate inappropriate means for realizing those ends, as for instance in case of better health a person may select ill-nourishing dish.

Pleasure and detachment :

We have now seen that knowledge, will and affection cannot be separated in judging the real worth of moral action for moral action does not spring from natural freedom but what is termed as ' Moral freedom '. In event of moral freedom choice is not natural but genuine and therefore the nature of alternative determines the free act of choice. At moral stage of consciousness developing in man freedom is not exercised as recognised and gradually realized. The ends of a natural life become contents of consciousness at moral stage of human individual. Pleasure which was felt as a natural goal at the natural stage of passions and desires assumes now the state of qualitative descrimination between right and good, pleasant and joyful, expedient and just, fleeting and permanent values. Just as pleasure and pain are associates of human individual at naturalistic stage, qualitative judgement and detachment emerge as fresh associates at moral stage of individual progress. On physical, biological and vital layers of individual life pleasure is naturally desired and sought after but at the same time courage, benevolence, love, sacrifice, obligation and duty for the sake of duty have unique significance in moral effort and they manifest in moral activity in spite of unwanted pain and misery resulting from their practice in life. Purpose of moral discrimination is to establish pattern and meaningful control over vital passions, ambitions and emotions. In establishing restraint over desires and removing their clashes and irresistible domination, moral ideal and virtue claim autonomy and self-maintenance.

While overcoming the shade of naturalistic urge and its resulting standard of action and behaviour, moral effort adopts the ideal of abstract and rigourous path of duty. The doctrine of non-attachment and disinterested action has been well advocated and propounded by Lord Krishna in Bhagavad Geetā wherein the individual is exhorted to follow action and virtue for its own sake disregarding its effect and consequences. Lord Krishṇa propounds the ideal of objective intuitionism as against the utilitarian and hedonistic view appealing largely to the common man enjoying biological and vital life. The import of the doctrine of disinterested action is indeed far reaching for bringing rational and spiritual ideals into objective and universal Reality.

Lord Krishna propounds in Bhagavad Geeta the principle of Categorical Imperative in its second canto but suggests at this stage that the real nature of action is quite complex and mysterious. In the fourth canto it is said that "One has to understand what action is and likewise one has to understand what is inaction (or wrong action). Hard to understand is the way of work."[1] In the next verse path is suggested to overcome the mystery of nature of action: "He who in action sees inaction and action in inaction, he is wise among men, he is a yogin and he has accomplished all his work."[2] It is admitted here implicitly that the consequences of an action are beyond the check of individual ability. Just as individual life is full of ups and downs, knowledge and darkness, good and evil, in like manner the objective world in which results and consequences have impact is full of opposite forces and contingent events. The complexity of individual and outside world makes moral effort half hearted and tiresome process. Individual falls short of completing moral journey with perfection and total satisfaction.

F. H. Bradley expresses this lacuna of moral effort in the concept of 'My station and its duties' in this way, 'Against this ideal self the particular person remains and must remain imperfect. The ideal self is not fully realized in us, in any way that we can see. We are aware of a ceaseless process, it is well if we can add progress in which the false private self is constantly subdued but never disappears. And it can never disappear; we are never realized. The contradiction remains; and not to feel it demands something lower or something higher than a moral point of view."[3] According to Bradley duty cannot be performed in abstraction and in vacuum. Duty is relevant to the specific station and there is not a single station in the world of duties which can exhaustively fulfil the aspirations of moral self.

Individual will and Social will :

When an individual will extends itself towards objective betterment and social uplift it seeks for a firm foothold and a permanent source of bliss and fulfilment. But unfortunately the flux of social relationship keeps moral self often bewildered and in commotion. The standards and norms of different societies are so much varying that the moral self becomes discordant in case it seeks to respond to them in an appreciable way. The concept of ' Lokasangraha ' or the world-order as suggested in Bhagwad Geetā indicates the inadequacy of individual will on the one hand and the complexity of results and consequences taking place simultaneously in objective social world. Of course, in contrast with the egoistic satisfaction of desires and ambitions the altruistic and cosmic activity in which the individual self gets involved is superior and rewarding to higer aspiration but the cosmic world is quite complex and hence the pure will of individual rejects its extension to the chaotic and motley social will. This is not to deny the universal manifestation of God but to reveal the relativity and incomplete nature of social will. In order to overcome the imperfection of social action performed with egoistic ambition, Lord Krishna suggests the path of devotion and total surrendering in the twelfth canto of Geeta. " Those who with faith, holding Me as their supreme aim, follow this immortal wisdom, those devotees are exceedingly dear to Me."4 To surrender to Divine will and leave the consequences of one's action to divine will is equally a part of genuine individual will. It is in surrendering to the Divine will that individual and social will find their fruition and completion.

Individual moral effort is incomplete without universal support and help. Unless the social and universal will unite with individual will and aspiration moral effort remains sterile. Bradley maintains that ' Within the sphere of morality the universal remains but partially realized; it is something that for ever wants to be, and yet is not."[5] In order to fulfil moral effort effectively and sincerely moral agent is necessarily obliged to consecrate the concrete will enjoined in moral effort to Divine Reality which is at once universal, transcendent and individual. Divine Reality is universal, for the whole world consisting of results and effects of actions performed by moral persons is encompassed by it leaving nothing outside it. Divine Reality is transcendent, for perfection does not need any activity or expression to establish itself. Divine perfection is beyond the struggle of moral aspiration of bringing ideal existence into actuality. Now although Divine Reality is transcendent, is individual too for that which is perfect is not devoid of power to manifest and act through individual existence. Divine Reality expresses itself through individual psychic being which is indeed its portion in living beings.

In the eighteenth canto of Bhagavad Geeta Lord Krishna who is the Transcendent Divine enjoins Arjuna who is the individual to abandon the ' Dharmas ' and then surrender to him alone. The transcendent Divine will liberate the individual from all evils. There is no cause for worry for the individual when the act of surrendering is made total and complete. It is in the act of surrendering to universal and transcendent Paramātman totally and wholeheartedly that individual effort and Ispiration to become moral and perfect finds proper fruition and highest bliss. So long as an individual is bound by egoistic standard of self-perfection by self-satisfying pleasure and social service he is compelled to limit himself to narrow ideal of happiness and restrained vitalistic aife. Moral effort is an ' unceasing process ' at vitalistic stage of individual life and progress. Just as we observed that at naturalistic stage of moral effort the agent seeks pleasure without knowing and recognising its object adequately, so at vitalistic stage of moral effort it moves into the vicious circle surrounded by individual ego and social duties which pretend to be autonomous but none in fact is truly self-rewarding. Ego is a formidable obstructor of moral effort and at each stage of its journey towards perfection and complete action it sabotages the real individual by at once limiting the capacity of the individual and extending unguardedly to social dynamism.

Necessity of Divine Grace :

In the act of individual aspiration to be virtuous and to eradicate evil from external environment the response of Divine Reality is not only a logical necessity but a concrete link to be made inevitable in dynamics of human progress. As Reality which is transcendent is experienced as individual in moral aspiration to be perfect and blissful, the actions of an individual need to be supported and transformed by God who is transcendent Reality. Without divine grace the moral aspiration and endeavour lose their ultimate significance and value. It is in this way that individual self becomes a portion of God who is divine Reality. Individual self aspires to eradicate his ego and follow the supreme categorical imperative. The essence of moral effort lies in transforming and converting individual ego into divine self. Ego has been usually termed as ' Avidyā ' in Upanishads and ' Ajnāna ' in Bhagavd Geeta. It is quite a mystery how an indivdual crosses over from Avidyā to Vidyā. This mystery can be resolved if the value of moral effort is supplemented and consummated by the supreme value of Divine personality.

In the beginning it was contended that pleasure and detachment are incomplete as moral ideals for they don't fulfil and consume the real aspirations of human self which is to replace and transform the egoistic consciousness into moral and divine consciousness by surrendering to Supreme Reality. Pleasure and detachment do not abolish egoistic consciousness completely but at the natural and vitalistic stages of moral life simply pretend to do so and persuade the moral self by positing fleeting values of happiness and austerity. But both of them fail in providing lasting joy and bliss to human self owing to its overemphasis on ephemeral and short-living values. Real joy and bliss which absorb pleasure as well as detachment and pass beyond them consist in adjusting all values in the all-emanating light of the self which is verily the portion of the Divine. In Katha Upanishad it is expressed as 'One who chooses the Infinite Self is being chosen by the Infinite' [6].

It is in choosing the Infinite self that human ego can be eradicated and adequately transformed into moral and divine consciousness. Constant persistence in moral endeavour and intense aspiration to rcognise one's duty can he practised by making infinite and abiding value the central and pivotal force of moral life & surrendering to the Supreme Person who alone can sustain the struggle of individual to realise moral values. The recognition of the Infinite as sustainer of moral effort makes morality an end-in-itself for it makes Infinite as containing inherent worth and supreme value. Moral effort attains its end and goal by divine help and grace. Without personal maintenance and dynamic fulfilment of Divine, moral aspiration and urge for perfection in knowledge and action become a futile search and endless process. But as God and Individual are in essence one the human self as involved in moral effort is verily the divine consciousness maintaining the human endeavour. If moral action is performed and consecrated at the altar of Divine personality of God it is adequately accounted for and rewarded by Divine will. In Bhagavad Geeta it is expressed as 'O, Partha, neither in this life nor hereafter is there destruction for him; for never does any one who does good, dear friend, tread the path of woe. '7

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References :—

1. Bhagavad Geeta. IV. 16.
2. Bhagavad Geeta. IV. 17.
3. Ethical Studies. F. H. Bradley. 1964. Cambridge University Press. P. 205.
4. Bhagavad Geeta. XII. 20.
5 Ethical Studies. F H. Bradley. P. 231,
6. Katha Upanishad. II. 23.
7. Bhagavat Geeta. VI. 40.

Yājnavalkya The Mystic

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" Yājnavalkya is, undoubtedly, the greatest philosopher of the Upanishadic times, who, by his consistent philosophical Idealism and by his thorough going practical Atmānism, may give lessons to many a thinker of the present day. "[1]

" Vedic Culture in its most developed and typical form can be best studied in him, in Yājnavalkya the acknowledged intellectual and spiritual leader of his times. " [2]

In this techno-scientific rapid advance of later twentieth century, why one should remember and write about a mystic, who lived about three thousand years ago ! It is not only because of historical importance that we propose to write about Yājnavalkya, but also because he propounds the eternal truths and is a source of inspiration to the seekers of the Reality. As quoted above a twentieth century mystic, affirms that ' Yājnavalkya may give lessons to many a thinker of the present day. ' Besides, modern progress and development have not fully satisfied the thinking world. Apart from the fact that – " this world crisis which threatens us all with complete destruction "[3] – a winner of Noble Prize in Physiology puts it,...." each new principle discovered, is a recognition of limitations.... "[4]. Thus another Noble laureate in physics brings out the limitations of science.. These are the various reasons why one has to turn to spirituality and the mystics who have lead the spiritual life in true sense of the term.

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1. A Constructive Survey of Upanishadic Philosophy, R. D. Ranade. – p. 20.
2. Men and Thought in Ancient India – Radha Kumud Mookerji – p. 3.
3. & 4. : Impact of Science of Society · Unesco. April-June 1970, 1972.

Yājnavalkya is usually described as a philosopher and rightly so. But herein we are interested in him more as a mystic and that too as the oldest known mystic. A mystic may be a philosopher, but not always vice-versa. Both are interested in the ultimate truths. But a philosopher renders an intellectual version of the same while a mystic attunes himself with the Ultimate and realises It 'here and now.' Yājnavalkya belonged to the latter category at the same time, his intellectual height was more than a match for any of his contemporaries.

There may have been men, previous to Yājnavalkya, whether in Bhāratvarsha or any other part of the world, who may have attained the highest goal of God-realisation, but no recorded evidence is available so far and that is why he is termed as the oldest-known. Any way this point is of secondary importance. What matters most is his outstanding contribution to the well being of humanity and guide-lines to the perplexed, bewildered modern man for a permanent solution of the ups and downs of this wordly life.

Before proceeding further, a brief sketch of Yājnavalkya's life, would not be out of place here, to have a right perspective. Let me state that this sketch is based on whatever material is available to the writer. It is well known that the Aryans were not very keen on recording the historical events, nor in giving the details of those personages who left a mark on the sands of time. Hence the account given below may or may not be authentic.

Brahmarāta and Sundnada had no issue for a longe time. Being a patriarchal society, the Aryans intensely desired for a son not only to perpetuate the family line, but also to pay off the paternal debts. This intensity is still there but is lessening amongst the modern educated section. Yājnavalkyā's parents resorted to Yajna and luckily had a son-the hero of this article. After the thread ceremony, at the age of seven, he was sent to the Ashram of Vaishampayana. He completed twelve year's course over there. It may be added here that in those days learning was imparted free of charge and irrespective of class. Only after completion of the instructions, the disciple had to give 'Gūrūdakshina' - a token in return.

In quest of learning Mantravidya, Yājnavalkya went to Uddālaka Aruni. Svetaketu, the son of the latter was his co-disciple and both of them were great friends. To have further instructions in Rigveda, Shākalya Muni's Ashram was also sought by Yājnavalkya. But after some days, he had to leave that Ashram, because there was difference of opinion between the teacher and the taught.

It so happened that once all the sages had decided to come together. Vaishampayana was late and so he was chastised. The sage wanted his disciples to bear the punishment for him. Yājnavalkya offered himself at once. But the teacher misunderstood his action and asked him to return back the knowledge that was given to him during twelve years. Yājanavalkya was a spirited man and he vomitted out, as they say, the Krishna Yajūrveda that was imparted to him and left the place.

Now Yājnavalkya was bereft of everything and had no standing as a Brahmin. He felt helpless. He could not think of approaching anyone. So he resorted to the forest and there propitiated the Sun-God by his penance. By Sun's grace, Yājnavalkya was able to compose Shukla-Yajurveda, a section of Satapatha Aranyaka. This established him amongst the learned society. Then he was married to Kātyāyani and they had three sons.

Janaka, the King of Mithila, performed two sacrifices. In the first Yajna, Yājnavalkya surpassed his teacher Vaishampayana by his skill in Mantras. So in the second sacrifice, the King made him Adhwaryu, the Chief Priest. Janaka was pleased by his performance and made Yājnavalkya the Priest of the Court. This assured him prosperous and settled wordly life. Janaka himself was a learned King and was in search of eternal wisdom. We shall see further how he achieved this goal by Yājnavalkya's grace.

Janaka had Mitra as his Chief Minister. He was also impressed by Yājnavalkya's learning and both of them developed friendship. Mitra had a grown-up daughter called Maitreyi. She took a liking for Yājnavalkya for his outstanding intellect, disinterestedness and advancement on spiritual path. She decided to marry none other but Yājnavalkya, and Kātyāyani, also a friend of Maitreyi, helped her to carry out her resolve.

A sage and a mystic like Yājnavalkya should consent to it–to have two wives, – may sound repugnant to modern person. Similarly it may be thought a bit against human nature that Kātyāyani should bring about her husband's second marriage ? But here is the answer. " Given to bigamy, he (Yājdavalkya) nevertheless maintains a strict spiritual relation with Maitreyi.... " [5]. After enjoining on Maitreyi to ponder over what he had imparted to her, Yājnavalkya retired to forest.

So far is a brief bird's eye–view of Yājnavalkyā's worldly life. He, as an ordinary being, had also to face a great reverse just at the beginning of his career. But by sheer resolve, penance and God's grace, he overcame the set–back and became ' the acknowledged, intellectual and spiritual leader of his times', as already stated in the beginning.

Yājnavalkyā's greatness is revealed in Brihadāranyakopanishad. It is not proposed here to go into philosphical discussion, while considering his contribution to mysticism. In India, since days immemorial, it is supposed that philosophy is meant something to be realised and lived in this life and not merely an intellectual exercise. Besides, such philosophical comments as necessary have already been done by Shri. Shankaracharya in his Bhashyas and several others, including foreign commentators and the latest by Prof. R. D. Ranade. The purpose of the present article, it is hoped, will be best served, if it is of any use to common intelligent persons who are in search of answers to some of the basic problems that have always faced mankind.

There are three parts of Brihdāranyakopanishad, which are of interest to us. The first part covers the discussions in the conference of the leading Rishis at the court of Janaka. The second is the most illuminating conversation between Yājnavalkya and Maitreyi at tha time of the parting of the two. And the last concerns the dialogue between Janaka and Yājnavalkya, when at the end, the former falls prostrate at the feet of the latter, dedicating himself and his kingdom to his Guru.

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5. Opcit – R. D. Ranade – p. 19. (A constructive Survey of Upanishadic Philosophy).
6. Ibid p. 8.

Instead of considering each part separately, it is desirable to take them together and stress the main important points. In the days of the Vedas and especially Brahmanās,it is very well known that Aryans performed different sacrifices with different objectives in view. But the goal was always to get some material benefit like son, wealth, power, etc. Even the Rajasūya sacrifice was meant to establish supremacy of one king over others as the overlord. It may be noted however, that this power-supremacy did not mean total vanquishing of the other kingdoms but to make them subordinate though autonomous. Contrary to the Vedic idea of sacrifice, the Upanishadic sages evolved a new conception of sacrifice, "....that of a mental sacrifice which is helpful to the process of the acquisition of spiritual knowledge."

The first point that is made out by Yājnavalkya in the first chapter of Brihdāranyaka is to show the impermanance of this Universe which follows the law of cause and effect (I. V. I.). Everything bears some name and / or form. But none is lasting while man is seriously anxious to know and have what is permanent, - which will last even after death That is a man's eternal quest. The answer of the Upanishad is to give up sacrifices, in fact all action and turn to self-knowledge. " The self alone is to be meditated upon, for in It the prana and the sense-organs become unified (II V, 7).[7] Once the duality of oneself and others vanishes through the knowledge that the source, the cause, the guide of all the phenomena is not XYZ but the ultimate Power - the Brahman -, the problem is solved. The Atman i. e. the Self in-self and the Universal Self are one. Further that the Universal Self as Yājnavalkya asserts is not void (Sunya) but something positive. It, however, is not to be known by intellect alone, but by meditation, by becoming introvert rather than extravert.

A Student of Yājnavalkya may agree with him so far. But he will! contend that it is not possible for a common man to turn away from wordly pursuits and take up to meditation, nay it is quite impossible in modern times ! The very bio-sketch of Yājnavalkya given above indicates that he himself was leading a wordly life with wealth, wife and children. In fact, Aryas never insisted on complete renunciation of this world till late in life. Such rare persons like Shankaracharya or St. Paul or Samarth Rāmdas, had an inborn urge to turn their back to wordly life and take up to renunciation to acquire Self-knowledge. What Yājnavalkya implies and shows by his own example is that pursuits of wealth, hpppiness, power, fame or all, together and something more, must not be the goal of one's life; but Self-knowledge should form the basis of one's life-journey. In fact both can be synthetised.

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[7] The Upanishads- Swami Nikhilananda - p. 48.

King Janaka of Videha invited all learned people of the entire Kuru-Pānchala country in connection with the celebration of the sacrifice, for a philosophical congress. He offered a reward of one thousand cows with gold coins tied to their horns to whomsoever who would defeat others in the debate. There were no less than eight scholars including a lady. There were also three of Yājnavalkya's teachers – Vaishampayana, Uddālaka and Shākalya. It is needless to add that he conquered them all and even the last opponent Gargi was so much impressed by his exceptional knowledge and convincing arguments, that she requested all the sages to acknowledge Yājnavalkya as their spiritual leader. That established his supremacy in that age. Yājnavalkya at the end had no false notions of renouncing his prize but asked his disciples to carry the cows which were his due.

In this exchange of views, Yājnavalkya further elucidates the nature of Atman, the Self. Just as all rivers flow to the ocean, so the Self is the centre of everything. Similarly, as the salt is part of sea-water, so is the Atman immanent and all pervading. It is the source of all activity as the lute-player or drum-beater. Not only that but he is the inner controller. He is the great thread-puller. Human beings are mere puppets in his hands. (III. 7). This may not be quite accceptable to modern thinking. Man today genuinely believes that he can do and undo things. There is and there ought to be freedom for everyone to chalk out not only his own destiny, but the destiny of all those with whom he identifies himself-be it the family, the institution, the society or the nation. Of all the creatures Homo sapiens are endowed with a little freedom no doubt. But what tiny limited field it is! An individual is an iota in the whole of this Universe, with a very very short span of life. Limited as he is by birth and death, the cards of life, whether favourable or unfavourable, are given to him. Within these limits, he can play his cards as he likes during a very short period of activity. But lo ! he forgets that there is an Onlooker and Controller of the Game. The curtain of tims falls in the form of death, may you be winner or loser in the game. Even the terms, winner or loser are short-lived, because after all the result of action lasts only as long as the momentum given by the cause endures, so says Yājnavalkya (I.iv.7). Does this lead to pessimism ? No.

The very motivations of life born with every creature,-and they become very subtle and complex with human beings as psycologists admit-prompt one to action. "Not only are there the biological drives, but the large number of learned motives. In fact the number of learned motives could be considered infinite."[8] After all if one is to act how should one channel one's activity so as to be a winner in life's race - to acquire the knowledge of the Self ? Before answering this question, is there any other urge, which is very basic, apart from one's desire to see the Eternal, the Real, the Permanent ? In the dialogue at the time of the last farewell between Yājnavalkya and Maitreyi, the answer is given.

The occasion is solemn and moving too. Yājnavalkya wants to say good-bye to this worldly life; but before leaving for the forest, he wanted to divide his property between his two wives. So he informs Maitreyi accordingly. We have seen that Maiteyi married Yājnavalkya out of love for his spiritual knowledge and before attaining her ideal, he is to leave her to her fate ! She pertinently asks whether the wealth etc. that was being bestowed on her, will bring about immortality ? This question brings out the whole discourse. Do we not love first and foremost our Self ? The very feeling of attraction towards wife, husband, son, etc. is for the sake of the Self. This is not to be construed that we love each-other for our personal satisfaction ! Yānjnavlkya says that the Atman is calling unto Atman. The realisation of Atman is the end of all endeavour. (II. 4.5). This is why one must concentrate on this ideal.

Then she requests Yājnavalkya to show her the way towards the attainment of the Self. And he answers, " He is to be seen, heard, meditated upon and constantly mused over. " (II. 4.6). The parting message of Yānjavalkya is continuous struggle to realise the true nature of the Self by this method. It is a process and he asks her to follow that process. Thus sufficient instruction is given to her and he leaves her rather bewildered.

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[8] The Psychology of Behaviour Exchange— Gergen, (1969). p. 104

A question may arise, why Yāinavalkya who had come to know the Atman, who had attained Self-realisation, should resort to the forest ? It was the practice in ancient times to take Sanyasa. Apart from that› because Yājnavalkya was sufficiently a reformer to pay attention to such practices, all these highly sensitivised, realised souls do not want anyone to intervene between the Truth of truths (II. 4), and oneself at the end of life's journey.

Lastly Janaka's problem and Yājnavalky'as answer to it is to be considered.What is death? Death is nothing,but passing into fourth consciousness. Usual three stages of waking, dream and sleep are known to us. Yājnavalkya says that the Atman creates a new abode (body) and then leaves one in which He was living. If it is so simple why should man be afraid of death ? The answer is that it is because our Self is not one with the Self and the universal Self, both being the same.So again the necessity to know the true nature of Self is impressed upon. This knowledge being personally imparted by a realised mystic to an ardent seeker had its effect and Janaka is fully convinced and surrenders himself. Further he also renounces this life and resorts to a forest.

Not only by achieving the highest goal of perfect bliss and contentment for himself, Yajnavalkya directed his wife and other sages to the right path. By instructing King Janaka, he raised the whole social fibre for some time at least, and has left true wisdom to the posterity. That is Yajnvalkya's contribution.

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The Gita on Life and Death, Post humous Existence and Final Release.

By

Dr. S. N. L. Shrivastava
M.A.D.Litt

The *Gita* is a complete Gospel of Life, telling us all that it has deemed worthy of being told to us, about the entire course of life from the start to its very End. The *Gita* has laid down the laws of living, the norms of ethico-spiritual life; explained to us the manner of **dying as a** ***yogin*** and not simply as a bewailing mortal; indicated the nature of the paths along which souls of different orders have to travel and pointed out the nature of the Final End reaching which there is no return to this world of mortals. In the *Gita* is surveyed the entire spectrum of the life of the Soul, its terrestrial existence, its sojourn in the super-terrestrial realms and its final entry into that which is beyond the terrestrial and the super-terrestrial, the **Eternal Abode** whence the journey began.

The Way of Living

The Alpha, the starting-point of *Gita's* philosophy of life, is the recognition of the fact that life is activity-not for a moment can one remain inactive *(na hi kashchit kshaṇamapi Játa tiṣṭhatyakarmakṛt).* To **start** in life with a quietistic ideal is to sail against the current-surely, a fruitless and perilous undertaking. Very significantly, the *Gita* has marked off **two stages** (not two distinct classes or types of individuals) in the ascent on the ladder of spirituality – (1) the earlier stage of the *ārurukshu* when man is desirous of scaling the heights of *yoga,* the stage of the aspirant, and (2) the later stage of the *yogārudha,* when man is well up on the ladder of *yoga* and can profitably take to higher quietistic disciplines. These are two stages in the spiritual career of the same man, not characteristics of different and distinct classes of men — this is evident from the word *tasyaiva* in the line *yogārudhasya tasyaiva shamaḥ kāraṇmuchyate.* One will have missed the teaching of the *Gita* altogether if he fails to grasp the essential point that *karma-yoga* is an *indispensable* propaedeutic to the quietistic meditative disciplines.

One *must* fight in the battlefield of life manfully; perform one's duties and fulfil one's social obligations; contribute his mite towards the welfare of the social whole *(lokasuṁgraha).* We cannot afford to run away from the field. The *Kuru-Kṣhetra,* the Field of Action (*Kuru* means'do') is also the *Dharma-Kṣhetra* for us. We are all " *Dharma kshetre kuru-kshetre samavetā yayutsavah* ".

The *Gita* has smashed the view of those spiritual wiseacres who have been teaching us all down the ages that wordly life is a snare and delusion and that activity binds the soul whereas cessation from activity makes for liberation. As superior to the path of seeking salvation through withdrawal from activity, the *Gita* has commended the path of dedicated activity, of *karm-yoga,* of doing all works in the spirit of sacramental offerings to the Divine *(yajnāyācharatah karma).* The *karm-yogin,* the man heartily participting in all the activities of life (*kṛtsnakarmakṛt*), with a detached and tranquil mind, with unshakable faith in God and full of devotion to Him, is the ideal man according to the *Bhagwad-Gita.*

The *sanyāsin,* the renouncer in the true sense of the word, is not he who has merely freed himself from the house-holder's routine of kindling the sacrificial fire *(niragnih)* nor is the *yogin* in the true sense of the word he who has withdrawn himself from activity (*akriyah*) but he is the true *sanyāsin* and the true *yogin,* says the *Gita,* who while doing all that is obligatory upon him to do, does not covet the fruits of his actions (G. VI 1.).

Is the renouncer of the fruits of actions to be termed the *sanyāsin* or the *yogin*—why have the two terms been huddled together ? **Krishna** explains in the following verse the propriety of indentifying the second with the first :

" What has been called *sanyāsa,* know that to be *yoga* (as well), O Pandava ! (for) no one ever becomes a *yogin* who has not renounced attachment to (the fruits of) actions."—G. VI-2, The *sanyāsin*, the *kārmāphala-tyāgi*, the renouncer of attachment to the fruits of actions is the *Yogin* in the making. *What yogin?* The *Dhyāna-yogin*, of course—on account of *dhyāna-yoga* being its subject of discourse› the sixth chapter of the Gita **is named** *Dhyāna-yoga.*

2. The Way of Dying.

Having gained a firm footing in the foundational discipline of *sanyāsa yoga* or *karmaphala tyāga* and having gained as a consequence thereof that inner equanimity of mind which is the *sine qua non* of mediatitive disciplines, one **must**,says **Krishnaa** strenuously practice *dhyāna-yoga* which later came to he known as *Raja-Yoga.* At the time of passing away (*prayāṇakāle*) one must possess the power of this *yoga* (*yukto yogābalena chaivā*)· Did not our *kavikula guru* **Kālidās**, say of the ideal kings of the **Raghu** dynasty that they cast off their bodies in the end by the power of yoga (*yogenānte tanutyajāṁ*) ? It is only a *yogin* who can face death with that imperturbability of mind (*manasāchalena*) which is the hall-mark of those who are truly wise. Death to them is the gateway of passing from life in time, to life in Eternity (*sa taṁ puraṁ puruṣamupaiti divyaṁ*).

The *yogin* does not die in the sorrowful manner usually associated with death. He goes forth—a conscious going forth—leaving the body here (*yah prayāti tyajaṅdehaṁ*).

The essential teachings of the *Gita* on the question may be summarised as follows. In the first place, the *Gita* teaches us all to take a certain general attitude towards death, to view death as a routine affair of passing from one body to another, like casting off old garments to take new ones. The born must die and the dead must be born again – *jātasyahi dhruvo mṛtyuḥ dhruvaṁ janma mṛtasya cha.* The really consoling part of the truth is not *jātasyahi dhruvo mṛtyuh* which every one knows so well but *dhruvaṁ janma mṛtasy acha*, which is not obvious to ordinary being.

Secondly; the *Gita* teaches us that in order really to die the glorious death of a *yogin* a life-long stead-fast practice in devotion, meditation and *prāmāyāma* is necessary. Then, one's passing away will be in the manner the *Gita* has described :

प्रयाणकाले मनसाचलेन
भक्त्या युक्तो योगवलेन चैंव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्
स तं परं पुरुषमुपैति दिव्यम् ॥

" At the time of departure, with the mind unperturbed, endowed with devotion and the power of *yoga*, gathering up and stationing stead-fastly all the vital energies between the eye-brows, he goeth to that Supreme Divine Person." -G. VIII-10.

Again,

"Closing all the doors of the senses, withdrawing the mind into the heart, stationing the *prāṇa* in the forehead, established stead-fast in *yoga*, chanting ***Om*** the monosyllabic sound-symbol of ***Brahman*** and remembering Me, he who thus departeth hence, leaving the body, reacheth the Supreme End." - G. VIII - 12 & 13.

This manner of departing, be it remembered, cannot be achieved all of a sudden, right at the time of dying. It is achieved by those who have been stead-fast in the practice of the requisite ***sādhanā*** all the life, with an unstraying mind ***(abhyāsayogayuktena chetasā nānyagāminā)***

If you live a yogin's life, you shall die a yogin's death. While life lasts, it is within one's means to prepare himself for a ***yogin's*** passing away. " Therefore, at all times remember Me " sayeth the Lord in all solemnity, " and fight the battle of life. With thy mind and Reason dedicated unto Me, thou shalt come unto Me beyond a doubt." (G. VIII-7).

(3) Journey after Death.

"But what about those" asks **Arjuna** to the Lord. "who though full of fervour of faith are weak-willed and stray away from the path of ***Yoga*** and reach not the perfection in ***Yoga.*** Are they, O **Mahābāhu!** having lost their anchorage and lost their way in the spiritual path, destroyed, like a chunk of cloud broken off from one and not joined to another and thus dissipated in the middle? Who else but Thee O **Krishna**! can destroy without a remainder this doubt of mine? Other than Thee, none else is capable of destroying this doubt." —G. VI - 37-39

And the Blessed Lord replies :

"Neither here nor hereafter, O **Pārtha**! does he come to destruction. Never does a doer of good deeds, O my dear friend! meet an evil fate.

Having gone over to the worlds of the righteous and spent many many years there, the man fallen from *Yoga* is born in the house of the pure and the prosperous.

Or else, he is born in the family of the *yogins* themselves who are endowed with wisdom. Such a birth as one that falls to his lot is rare in this world.

There he renews the contact with the mental dispositions of his former birth and strives further towards Perfection, O Joy of the **Kurus**!

By the force of his former practices, he is carried on irresistibly. With his desire to realize (the goal of) *Yoga*, he transcends the realm of manifested *Brahman* expressible in words (i. e. realm of *Prakṛti*).

Striving assiduously, cleansing (progressively) his blemishes in a countless succession of pure lives, the *yogin* eventually reaches the Supreme End." (G.VI-40-45).

The Two Paths.

Corresponding to the two paths travelled along by souls after departure from this world, the path of the gods (*devayāna*) and the path of the manes (*pitṛyāna*) mentioned in the *Upanišads*, the *Gita* also mentions two paths called the Bright (*shukla*) travelled along by those who are destined to be freed for ever from the round of births and deaths and the Dark (*kṛsna*) travelled along by those who are reborn in this world of mortals. These two are said to be ever-lasting paths along which souls travel after their departure from this world.

Verses 24 and 25 of the 8th chapter of the *Bhagwad-Gita* mention the respective 'times of departure' of the two classes of souls – those destined for the attainment of immortality and those destined to be born again after a stay in the *chandraloka* which, as **Swami Vivekananda** tells us, is not the moon that we see but a particular super-terrestrial sphere or a plane of existence. The two verses referred to above, translated literally, are as follows :–

" Fire, light, day, the bright (half of the month), the six months of the northern solstice – then departing, the knowers of *Brahman* go to *Brahman.* "

" Smoke, night, as also the dark (half of the month), the six months of the southern solstice – then departing, the *yogin* having inhabited the sphere of the Lunar Light, returns (to this world). " – G. VIII–24–25.

What are these ' times of departure ' ? I can do nothing better than answering the question in the illuminating words of **Shri Krishna Prem :**

" It does not matter when a man may die; if he has Knowledge he will tread the Upward Path, if not, the Path of Gloom to birth and death.

These ' times ' are stages on the Paths that Souls must tread; the one, the Bright Path, Path of Consciousness, the Path beyond, trodden by him who knows the Self in all; the other, the Dark Path of Matter, trodden by the ignorant. He who goes by the first climbs the steep inner Path from flickering firelight to the Sunshine of the Eternal Day. Rising from Light to Light in ever-widening splendour, he treads the trackless Swan's Path till the blazing Goal is reached.

The other is the Path of Gloom and Sorrow. Here the only Light is that reflected in the Moon of Matter, and the traveller in that pale radiance, taking foes for friends, losing himself in forms which are illusions, knowing not the Immortal, goes from death to death. " (*The Yoga of the Bhagwad-Gita* P. 76).

The Journey's End.

Is life an endless journey, an unending movement, a progress ever going forward, or, is there a Final Rest ? The modern man is so enamoured of the idea of unending progress that any suggestion of the idea of a Final Rest must appear revolting to him. But as **Swami Vivekananda** argued, the idea of unending progress is self-contradictory. There is nothing like progress in a straight line. " A straight line infinitely projected " said the Swami, " ends in a circle. " If we were not already Perfect potentially, we could not become Perfect eventually. The whole spiritual endeavour, through life after life, is a progressive actualization of the potential Divinity in man. Goethe was divinely right when he said :

Were not the eye itself a sun
No sun for it could ever shine,
By nothing Godlike could the heart be moved
Were not the heart itself divine.

From God we come, to God we must return. Final Rest is nothing but the regaining of the pristine purity and divinity which man has lost. The Final Rest, the *brahma-nirvāṇa*, as conceived by the *Gita*, is dwelling in the Unborn Spirit,-the Immortal Unmanifest, beyond the play of the *trigunātmikā Prakṛti.*

But the way to the Final Rest is not the inactive way. No greater injustice to the Teacher of the *Gita* could be done if we construed His teachings in that light. The *Gita* view is crystal-clear in the following verse :

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥

" Ever doing all his works, indeed, and holding fast to Me as his Refuge, he obtains through My Grace the Imperishable Eternal Abode. "--G. XVIII-56.

Unceasing activity in the performance of one's duties and the discharge of one's social obligations as well complete dependence on the Lord, are, as suggested in the above verse, the conditions *sine qua non* for obtaining the Divine Grace.

(1) God is; (2) God is the Power that turns the Wheel of the whole creation; (3) By complete and unreserved self-surrender to Him, man can realise the Life Eternal and the Peace ever-lasting- this is the finale of the whole teaching of the *Bhagwad--Gita.*

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Inaugural Address*

By

Dr. R. H. Karmarkar

F.R.C.S. (Eng).

Chairman, Trustees, Prof. Kulkarni & Friends,

At the outset I have to thank the Trustees of the Academy for asking me to inaugurate the Shri Gurudev Ranade Memorial Lecture Series of this year. I do not have any knowledge of the subjects of Philosophy and Religion. Therefore I am not the right person to inaugurate the lectures on those subjects. My only qualification is that I am a disciple of Shri Gurudev and as such I rise to the occasion to serve his cause. It is in that spirit that I stand before you today.

First I congratulate the Trustees on their selection of the speaker for this year's series of lectures. The subject he has chosen for his talk is very appropriate, viz. Critical and Constructive Aspects of Prof. R. D. Ranade's Philosophy and it will at once appeal to all keen students of Philosophy in general and to the Sadhakas in particular.

Prof. Kulkarni has had the rare good fortune of being trained, loved and tutored by Shri Gurudev during his college career. By virtue of the training under his blissful care, he is destined to achieve greater and greater distinctions in life. To see him going up the ladder is a matter of joy and admiration to all his Gurubandhus and I take this opportunity of openly expressing my personal sense of happiness in his progress.

It is gratifying to note that this Academy of Comparative Philosophy and Religion stands for perpetuating the holy memory of Shri Gurudev by holding this series of lectures every year. I am also aware of its other activities like : (1) Organising Seminars, Lectures, Pravachans of distinguished Scholars and Sadhakas on subjects of Philosophy and Religion; (2)publication of the Journal 'Pathway to God' twice every year on the Vaikuntha Chaturdashi day and on the Punyatithi of Shri Gurudev, which is by itself a big task involving collection of articles by outstanding authors; (3) maintaining a Library for serious students of Philosophy; (4) and last but not the least, managing this beautiful Gurudev Mandir meant to be a veritable Anubhava Mantap or spiritual assembly, and thus aid in the provision of sadhana so essential for a mystic's life.. I pay my tribute to the office bearers for their commendable efforts.

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* Address delivered on 3-3-1973, inaugurating the lectures of Prof B. R. Kulkarni.

As you know, Shri Gurudev had achieved the highest ideals in the academic field and that he advocated God-realisation as the sole objective of a Sadhaka. About his high ideals it may be worthwhile remembering the incident of his resignation from the Deccan Education Society in 1924. I quote an extract from his letter to the society prior to the resignation. 'Unless the members of the Deccan Education Society gird up their loins and understand that they are the type of an Indian Institution which must have its deserved place in the Educational Institutions of the world, their name will not be recorded in the annals of learning. When I called their attention to this fact....when I even said that they must so advance the cause of learning that a University itself might take the lesson from them, I do not think I was to blame....But they have chosen not to follow this high ideal. I wanted to make them a University. They have chosen to make themselves a big school.'

How varied and all-pervading interest he had in all branches of science can be judged from another instance which I quote from personal experience. Shortly after my return from England in 1938, he engaged me in a talk on experimental neurology in one of my visits to Nimbal. He asked me several questions on the experimental works of Mr. Head whose researches on the function of the Thalamus had proved it to be the seat of emotions. Head's experiments formed a part af the syllabus of - Applied Physiology which I had to study for Primary F. R. C. S. I gave answers to Shri. Gurudev as best as I could, but I realised then and there that I was facing an intellectual of Himalayan heights. This conversation took place after his Presidential address delivered at XIII Session of the Indian Philosophical Congress held at Nagpur in December 1937. It was here that he had dealt with Philosophy, Biology and Neurology and coined the word ' spiriton ' corresponding to the term

' Bindule ' used by Jnaneshwar and other mystics. Further he did not stop with the questioning but pursued the matter by suggesting that I could very well utilise my time possibly in his seat of learning, the Deccan College which was then likely to be converted into a Research Institute and do experiments like Mr. Head on the ventricles of the brain and its relation to the various mystical experiences. I quote this incident at length to illustrate not only the high ideals of Shri Gurudev, but also his advice to a Sadhak to employ his natural faculties and material gains towards one end only, the spiritual :

ज्या ज्या मज काही होतील वा शक्ती
त्यांही हा श्रीपती अलंकारू.

As I said earlier, God–realisation as the sole objective of one's life was the sheet anchor of his teaching of Mysticism. About great mystics he writes in his introduction to the 'Pathway to God in Hindi Literature' as follows : " It is not without reason that great mystics like Shankaracharya and Yajnavalkya, Plotinus and Spinoza, St. Paul and Augustine, Jnaneshwar and Kabir have produced the great intellectual works that have lived after them. We must say about these works that they enjoy certain amount of immortality, and they can never perish so long as the world prizes their inner mystic fibre. "

You will agree that we place Shri Gurudev on the same pedestal as that of the great mystics he has quoted and there is no doubt that his works on the Upanishads and Vedanta etc. which are already acclaimed by the peers in East and West, will have the same immortality because of the "inner mystic fibre".

Judged from these parameters set up by Shri Gurudev, the activities of the Academy go a long way in fulfilling his academic and mystical objectives. Gurudev's teaching to his pupils is of the order of "Hitching your wagon to the star in the sky". Institutes like this Academy may as well follow the same path and thus keep the torch of his teaching full and bright and lead the way of spiritual progress of younger generations to come.

Today and on the following three days you will have the benefit of hearing the discourses of the learned lecturer on the subject of "Critical and Constructive Aspects of Prof. R. D. Ranade's Philosophy". He had the proud privilege of being associated with the monumental writings of Shri Gurudev. It was by no means a soft job to the students because Shri Gurudev was a hard task master. Students who used to stay at Nimbal and Allahabad under his protective wings had to labour hard. As later history shows, he has showered grace on everyone of them in their lifetime. This illustrates what Sant Eknath said in his Abhang:

गुरु परमात्मा परेशु ऐसा ज्याचा दृढ विश्वासू
देव तयाचा अंकिला स्वये त्याचे घरी संचिला
एका जनार्दनी गुरुदेव येथे नाही वा संशय ।।

To one such student whose lot was enviable because of the blissful patronage of Shri Gurudev, I have the pleasure of requesting to deliver the ecture series starting from today. I am sure it will be well received by the appreciative audience gathered here for the occasion.

I take your leave by reciting a short prayer :

सर्वेऽपि सुखिनः सन्तु सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु मा कश्चिद्दुःखमाप्नुयात् ।।

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A Short Report of
The Academy of Comparative Philosophy & Religion,
BELGAUM.

(From 11-5-1972 to 25-5-1973).

A 'Nama-Saptah' was held in Gurudev Mandir for five days beginning from 15th Nov. 1972 and ending on the Vaikunthachaturdasi day. Several 'Sadhakas' from different places took part in this 'Saptah.' A group photograph of some of the Sadhakas is printed in this number. Shri Kakasaheb Tulpule was present throughout the 'Saptah' and delivered talks in the hall of the Mandir during these days. This 'Saptah' is a regular feature now and will be held for five days, ending on the Vaikunthachaturdasi every year. Sadhakas, desiring to attend this 'Saptah', may inform the Secretary well in advance, as arrangements will be available for a limited number only.

Portraits of Shri Gurudev Ranade and Shri Bhausaheb Maharaj were unveiled in the library hall by Shri G. V. alias Kakasaheb Tulpule on 19-11-1972 (Vaikunthachaturdasi).

There were two meetings of the board of trustees during this period. It has been decided that a compound wall should now be constructed for the Gurudev Mandir.

The period of Shri G. S. Kulkarni, who was elected as trustee by the donors, expired on 31-3-1973. A fresh election was held and Shri Kulkarni has been re-elected for a further period of two years.

The Gurudev Ranade Memorial Lectures of 1972 were delivered by Prof : B. R. Kulkarni for 4 days from 3rd March 1973. His subject was

"Critical and Constructive Aspects of Prof: R. D. Ranade's Philosophy." The inaugural address was delivered by Dr. R. H. Karmarkar, F.R.C.S. (Eng), an eminent surgeon of Bombay. This address is printed in this Number separately. We have received the typescript of the lectures from Prof : B. R. Kulkarni; they will be printed and published by us soon.

We are grateful to the following persons, for paying a visit to the Gurudev Mandir during this period.

1)	Pujya Shri Harikaka Gosavi, Yamkanmardi	(17-11-1972)
2)	Saint Shri Gulawani Maharaj, Poona.	(28-11-1972)
3)	Shri V. S. Page, Chairman, Maharashtra Legislative Council.	(14-1-1973)
4)	Sadhu Ramanand Bharati (formerly Prof : K. R. R. Shastri, Madras	7th to 9th Feb. 1973
5)	Dr. V. K. Gokak, Bangalore..	(25-2-1973)
6)	Prof : G. V. Kulkarni M.A.Ph.D. Gokhale College Kolhapur..	(2-5-1973)

The following persons delivered talks in the Gurudev Mandir during this period.

Name	No. of days	Subject
1) Shri V. S. Page, Chairman Maharashtra Legislative Council..	1	Reminiscences of Shri Gurudev Ranade (Marathi)
2) Shri Achyutdas Bhadragiri, Bangalore	15	Bhagwad-Gita (Chap. VI) Kannad.
3) Swami Vidyadharanand, (Keral)	6	Talks & prayers. (Tamil)
4) Swami Ramanand Bharati (Madras)	3	Tamil Mysticism. (English)
5) Vachaspati Vishnuji Kshirsagar, (Nasik)	3	भारतीय जीवनातील आदर्श स्त्री (Marathi)
6) Dr. H. R. Divekar M.A. D.Litt. (Paris) Poona.	4	1. यजुर्वेद व कर्मयोग (Marathi) 2. अथर्ववेद व कर्मयोग 3. उपनिषेद व कर्मयोग 4. गीता व कर्मयोग

7) Dr. V. K. Gokak. (Banaglore)	1	Shri Aurobindo & Shri Satya Sai Baba.	(English)
8) Shri G. V. (alias Kakasaheb) Tulpule Sangli	3	Bhagwad-Gita (Chapter VI)	(Marathi)
9) Dr. Nisarganad of Amarawati	3	रोग आणि निसर्गोपचार	(Marathi)
10) Prof: G. V. Kulkarni, M.A.Ph.D. Kolhapur	1	Jnana--Yoga.	(Marathi)
11) Shri Balkrishnabua Sabane wai	7	Keertans	(Marathi)

Shri Krishnashastri Marathe has continued to give his talks in Marathi in the Gurudev Mandir on every Sunday. The attendance is increasing and the talks are much appreciated by the audience.

We are happy to announce that a donation of Rs. 500/- has heen received by us from Dr. Surendra Prasad Garg, Jaipur. Shri Garg holds Shri Gurudev Ranade in high esteem and has been in close touch with the activities of this 'Academy'. He has previously paid Rs. 250/- and become a life member. He has now become a 'donor' of the 'Academy'. We have also received small donations from:-

Shri R. B. Dandekar (Rs. 5/). Smt. S. S. Shidore (Rs. 10/-)

Smt. Saraswatibai Marathe (Rs. 10/k). We appreciate their devotion to Shri Gurudev Ranade and to the cause of the Academy.

Shri D. S. Krishnamurthy and Shri A. V. Ramkrishna (both from Bangalaore) have kindly agreed to become life members by paying Rs. 250/- each. They have already paid a part of the amount.

The following persons have become life subscribers of Pathway to God by paying Rs. 100/- each.

1) Shri T. C. Patil, Advocate, Dharwar.
2) ,, G. V. Jamkhandi Dharwar.
3) Smt. D. Champabai, Dharwar.
4) Shri N. A. Mudholkar Dharwar.

5)	Sadhu Ramanand Bharati	Madras.
6)	Shri D. V. Punekar	Dharwar.
7)	Shri Yeshwant Shivaram Kulkarni............................	Dharwar.
8)	Shri G. P. Mhapsekar....	Dharwar.
9)	Dr. R. H. Karmarkar	Bombay.
10)	Prof. B. R. Kulkarni.	New-Delhi.

The number of life subscribers and life members is now 47. It is hoped that more and more persons will enrol themselves as life members and life subscribers, and thereby give strength and encouragement to the journal–Pathway to God.

The Gurudev Granthalaya has now more than 4000 volumes. No fee is being charged for the use of the books. A good number of persons are taking advantage of this concession.

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Review

Essence of the Gita

(A Tested Tip to Pilgrims of the God-way Path).

We, of the twentieth Century, are living in an age of swiftness and epitomisation. We want everything to be achieved as quickly or in as small a size as possible. Philosophy or the science of Self-elevation is no exception to this dogma of the age. The Upanisads, Yoga-vasistha and the Mahabharata are certainly capable of giving every sort of aid for Self-elevation; but they are too extensive for our age. Even the Bhagavadgita-the essence of the Upanisadic lore-is found unwieldy by many in this age. They want a super-essence, so to say.

And here is an author of versatile literary acumen-Shri. M. S. Deshpande of Athani-who has come forward with an ' Essence of the Gita., condensing the volume of 700 verses of the original, to a small span of 80 verses only, bound in a tidy pocket-book size.

The foreward by the great Kannad Poet, Padmashri Dr. D. R. Bendre, presents "the Core" of the author's conviction; while the preface by the author, unfolds the incidents that led to the formation and publication of the booklet.

The "Rationale" by the author, covering a span of 22 pages out of the whole compass of 58 pages, uncovers the running thread of logical sequence that aligns the apparently confused course of the Gita-exhortation.

This "Essence" was obtained in the condensing-process of the author's effort at self-help. He has tried it, first on himself, and has found it very useful So, it can very well be said to be a 'Tested Tip' to the pilgrims of the Godway path, and not merely an effulgence of an imaginative mind. Let every traveller on the God-way Path avail himself of this 'tested tip' offered at a triflingly small price of 75 n.p. only.

By the bye, here is a friendly suggestion for the next edition of the 'Essence.' The arrangement of the verses in the present edition is not sequential as per the order of succession in the Gita-text. In many places, verses of the succeeding chapters come before those of the preceding ones, and vice versa. This gives the 'Essence' an air of artificiality. A sequential arrangement of the verses selected, would certainly be more efficacious.

— G. D. Khare

——0——

Some opinions on our Publications

1. Validity and Value of Religious Experience (Rs. 3/-)

....contains papers of seven distinguished scholars with a comparative study of the teachings of different religions and the discussion which took place in the Seminar. God-realisation according to Maharastra saints, Jain view of life, Shri Aurovindo's views etc. are also discussed. Gurudev Ranade's views on God-realisation are expained, stating how bliss can be achieved.

The book deserves to be translated in Kannada.

—Samyukta Karnatak (30-7-73)

2. The Haridasas of Karnatak. (by Dr. G. S. Shrinivasan)

(Rs. 1-50)

The God-intoxicated singers of the Karnatak country, known as Haridasas or the servants of Hari (Vishnu), who spread the cult of devotion to Vishnu form the subject matter of this book. ....The learned author has dealt with the lives and teachings of no less than ten—Haridasas. He has also summed up their teachings succinctly in a concluding chapter. There are chapters on the origin of the Vishnu cult and the distinguishing features of the **dvaita** (dualist) philosophy of Sri Madhwacharya. All the chapters are completely free from narrow sectarian bias. Considerable study and research have gone into the making of this book which can be strongly recommended to all those who are interested in or follow the path of **bhakti** (devotion).

—Mountain Path. (April 1973)

3. God-Realisation : Sadhana & Effects (Rs. 7/-)

Karma yoga, Jnana yoga, Raja yoga, Jain philosophy, Ramanuja's philosophy, Sri Aurobindo's philosophy, Bhakti yoga are all discussed in different papers. The importance of **Mantra Japa** is explained by some speakers.—Gurudev Ranade firmly believed that it was impossible to attain God-realisatfon except through this method. The concluding address of Shri K. D. Sangoram who presided over the Saminar contains, besides a brief summary of the papers, a learned and masterly exposition of the various methods of God-realisation followed by spiritual aspirants, supported by a wealth of quotations from the Vedas and other Hindu and Jain scriptures.

— Mounthan Path (April 1973)

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